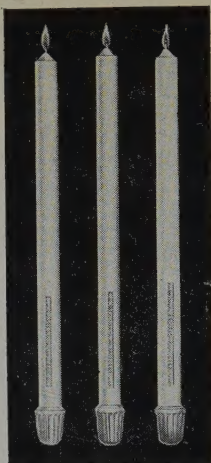
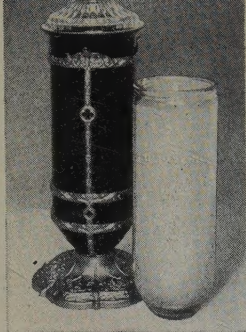


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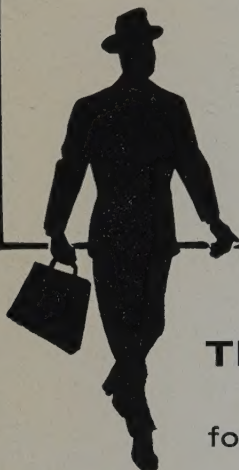
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Cover In the shade of an old apple tree, Father is resting his body and soul. The picture was taken at St. Michel de Cuxa near Prades in the French Pyrenees.

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August, 1961 / Volume 17, Number 8

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More on the Mormons

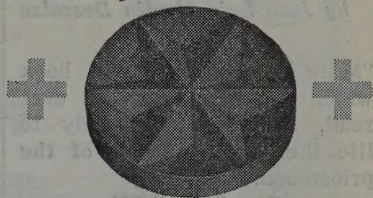
"AS a native of Utah, born of Catholic parents," writes a layman who happened to run across a recent issue of THE PRIEST, "I remember things my mother mentioned in connection with Mormonism. They are great seekers of converts. In 1940, a Mormon family that lived close to me in Los Angeles worked on me once a week for quite some time. Two young men, cousins, invited me every Friday night. Among some of the things I learned:

"A woman cannot enter heaven without the help of a man — a male Mormon, in other words. If she is a convert, the church gets in touch with a deceased male Mormon and she is sealed to him.

"A woman cannot have 'revelations,' either. God does not have any truck with such creatures. And they have a checking system on the flock that is nearly as thorough as the Gestapo's. No tea, coffee, stimulants; and every once in a while a Mormon 'checker' will call at a Mormon home to see if the poor victims have weakened and are perhaps drinking tea, coffee, or alcoholic beverages.

"Your author speaks of the enormous business enterprises of the Mormons. I have heard on good authority that the Mormons own the Schenley distillery. Pharasaical? [Reminds us of the Amish farmer, prosperous on tobacco planting, who earnestly contended that the good Lord never intended to

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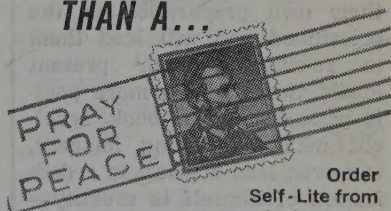


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bacco to be smoked; it was created merely to be sold, he said.]

"There are a great many Scandinavians among the Mormons and if one goes to Salt Lake City, it is quite apparent. During the early days the Mormons could not find enough American women, willing to agree to polygamy, so 'recruiting sergeants' were sent to Europe, especially to Scandinavia. Whole shiploads of young or unmarried women were brought over. That is probably why Utah prospered. The Scandinavians are not afraid of work and they are thrifty along with it."

The Other Philomena

THERE is no need for persons or institutions to abandon the name Philomena — not that we have noticed any kind of a rush in that particular direction.

Those of our readers who are accustomed to stop and insert the appropriate portion of the Roman Martyrology in their reading of Prime must have noticed under date of July 5:

"Apud Septempedanios in Piceno. Sanctae Philomenae Virginis."

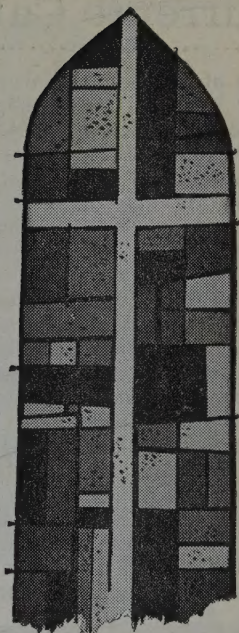
That one is authentic.

Odds & Ends

THE Midwestern Institute of Pastoral Theology will be held in Detroit, August 27-30. For priests and theology students, the institute will provide intensive studies in the field of catechetics. Speakers include Father Raymond E. Brown, S.S., Professor of Scrip-

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ture at St. Mary's, Baltimore; Father Bernard Cooke, S.J., head of Theology at Marquette University; Msgr. John B. McDowell, Superintendent of Pittsburgh schools. Information may be had from the Registrar at 2701 W. Chicago Blvd., Detroit 6.

* * *

Hospital chaplains recommended to the Catholic Hospital Association of Canada, meeting in Montreal, that they should wear white cassocks as more suitable to their work than black.

Improved salaries and lodgings for chaplains were also recommended.

The chaplains also said they wanted courses in psychiatry and anatomy. "All too often we find ourselves parachuted into hospital

duty without any training and with little idea of what we are expected to do," said one chaplain.

* * *

New indulgences for those offering their Mass attendance for the dying have been granted by the Holy Father. Catholics may now gain a partial indulgence of 10 years if with at least a contrite heart they offer the fruits of their assistance at Mass for the dying. A plenary indulgence can be acquired under the usual conditions by those who offer their assistance at Mass for a full month.

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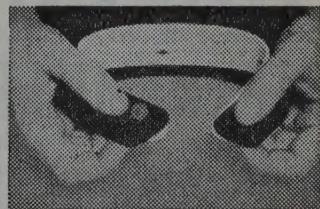


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sacraments, has been distributed to the American bishops.

The English text has been approved by the SCR. When published, it becomes the only text authorized in the United States, thus superseding the first version, published in 1954. Sections affected deal with baptism, extreme unction, and matrimony.

This new version has not yet been published, but a committee of bishops appointed by the hierarchy has had a limited number of copies printed so that each bishop may have at least two. Any bishop who wants to may publish the text. Permission will also be granted to any legitimate publisher who may want to reproduce the text. NCWC holds the copyright and no royalty fees will be charged.

All inquiries about the use of the new edition should be direct to the Secretariat of the Bishops' Commission on Liturgy, Most Rev. James H. Griffiths, Secretary, 413 E. 79 St., New York 21.

* * *

The new Irish translation of the rites for baptism, marriage, and extreme unction, is to be introduced in Scotland. Introduced in Ireland last February, it provides approved translations in both English and Gaelic as well as the original Latin. The English section is more extensive than that recently approved for Catholic ceremonies in England itself.

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Murray, S.J. in *We Hold These Truths*, and yet there are many levelheaded observers who think that religious controversy does more harm than good. People — churchmen included — are more public-relations minded, and nowadays the atmosphere is sometimes one of "accommodation." There is the ever more imminent thought of "reunion all 'round" with Khrushchev the symbol of the wolf against whom the flock must consolidate or perish.

"Don't develop the points that divide us. Work rather on what we have in common. Win an argument, lose a soul."

But is it really true that no one was ever converted by controversy? When someone loses his temper with you, he usually "tells you off" — and it is generally the truth. That is why it hurts so much. But you cannot forget it and so, little by little, you adjust your life to what was told you in the heat of anger.

Likewise with controversy: A fact is flung out. The adversary instantly recognizes it as a hateful truth and tries to throw it off. But he is too late. It is in his mind now, a seed that will sprout and grow until one day it may well split his present convictions in two.

Writing in the May issue of *The Furrow*, like the good Irishman that he is, Father Desmond Forristal is suspicious of the public-relations attitude now so fashionable in many quarters.

"This attitude is very much a product of the twentieth century,"

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he observes. "Saint Paul would have been puzzled by it, Saint Jerome scandalised. The giants of the sixteenth and seventeenth centuries would have been unanimous in condemning it, Luther and Loyola in agreement for once. What if Mohammed himself was hammering on the gates of Vienna? He could wait his turn while the great debate ran its course. But today the very word debate has become unpopular and we prefer instead to speak about dialogue. Christians must meet together and discuss religion without recrimination, no longer wielding texts like sledge-hammers, no longer trying to

"Decide all controversies by

"Infallible artillery,

"And prove their doctrine orthodox

"With apostolic blows and knocks.

"The gain in charity and mutual understanding is immense and something for which we can be unreservedly grateful. But occasional niggling misgivings about the reasons for this new approach refuse to be stilled. Is it possible that what looks like charity may sometimes be nothing more than indifference? Do people argue their views with less heat because they hold them with less conviction? Are they resolving their differences or hiding them out of sight? Then the re-union they seek may be the re-union of the family grave: all peacefully together at last and all quite dead."



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ALLOW us, please, to emphasize a few thoughts from a Tennessee pastor with whom we warmly agree:

"I am enclosing a recent recital given by our young organist on our new pipe organ (Schantz). The specifications are on the back of the program. The six ranks we have cost \$10,000. [A rank is a set of pipes; it usually works out one rank to the stop.] The next seven will cost \$7,000. We are most pleased with what we have. It seems entirely adequate for the church music we shall play in our 500-seat edifice. I hired a local Protestant organist who knows the mechanics to write up the specifications and check on the company. He was well worth his 4% in a hundred ways.

"After seeing what we got for \$10,000, I would say that no one is justified in investing over \$1,500 in an electronic instrument, and even then it should be only as a stopgap. The pastor should immediately begin saving toward the real thing.

"I hardly think that an organ smaller than ours would be practical; but — after all — if you are putting \$200,000 into a church, you should certainly be prepared

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to lay out at least \$10,000 for a suitable organ.

"We have a German organist at one of the local churches. He likes our organ very much, but he claims that we could have imported one of equal quality from Germany for half the price. What do you know about this? What about parts and upkeep over the years? He says they would even send their own men to install it, and this would be included in the cost. It just might be possible because labor is cheaper over there."

We would welcome information from readers, agents, or manufacturers concerning the German pipe organs. They are being installed with increasing frequency here in

Western Pennsylvania, among Catholics as well as Protestants.

The Complete Facts

"WHAT are they called?"

"They are Angles."

"Not Angles but angels."

"What is the name of their province?"

"Deira."

"Good. They shall indeed be 'de ira,' saved from wrath and called to the mercy of Christ. What is their king's name?"

"Aella."

"Then must Alleluia be sung to the praise of God our Creator in their land."

Thus Pope St. Gregory the Great as reported not too long afterward by the Venerable Bede in his *History of the English Church and People*.

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Jack D. Getz, Cedar Rapids, Ia.

"I am convinced that this experience leaves all of us here in Seven Holy Founders with a deeper understanding of our obligations as Catholics." *Gus J. Lukas, Chicago, Ill.*



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AUGUST, 1961 / VOL. 17, NO. 8

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Editorial Comment

The Alcoholic

ONE distinction implied in several ways in our earlier discussion of alcoholism (THE PRIEST, June, July, 1961) was essential: the distinction between alcoholism and drunkenness. A common misconception and resulting stigma have developed because of the failure of writers and even scientists to differentiate between these two. One man may be a sick alcoholic and another a deliberate drunkard. The latter cares nothing for self-control and seeks chiefly the oblivion of drunkenness — though he may well become an alcoholic somewhere along the road. The true alcoholic, on the other hand, fights desperately for control of his drinking and abhors the thought of drunkenness. This is the poor fellow whose family may hide him in his suffering because they are ashamed of his affliction and believe, with far too many, that alcoholism is a moral, personal, and character weakness.

Both groups may be consid-

ered problem drinkers but, to recapitulate, the true type alcoholic suffers from an innate constitutional intolerance to alcohol. Progression of his alcoholism is recognizably constant from the beginning of his drinking. Dr. O'Hollaren has ascertained that symptoms develop on a time ordered basis and are measurable and predictable within a reasonable degree of accuracy. His research findings indicate that 65% of problem drinkers are within this class. For the other type, intolerance of alcohol is acquired by sheer frequency and volume of intake over many years. The individual simply exhausts body metabolic capacity for alcohol and thereafter the intolerance is permanent.

It must have occurred to more than one investigator that physiological control of alcoholism was "a consummation devoutly to be wished." It appears from present findings in an investigation which

is still going on that Dr. O'Hollaren and his associates have discovered such a means of control, or even, elimination. The present writer is highly conscious of the need of caution on his part in discussing the work of others still in progress, a work which he is hardly fitted to evaluate.

Major Advancement

In any case Dr. O'Hollaren in 1940, working with Frederick Lemere, Walter L. Voegtlin and others, planned a research program whose scope was to cover investigation of all the possible facets of causation of alcoholism, from a physical, physiologic, biochemical, neurologic, psychologic, sociologic and hereditary standpoint. With the aid of the *Western Journal of Surgery, Obstetrics and Gynecology* (March-April, 1961) we may summarize the work of these investigators. The ultimate goal was to be the development of a specific therapy for the intoxicated state. The author believes that diphosphopyridine nucleotide therapy is a major advancement toward the achievement of this goal.

The first major project completed was the glucose tolerance study done on 303 alcoholic patients. This study failed to reveal any consistent pattern of variance from the normal glucose tolerance curve which could be correlated with the

severe intoxicated state manifested by the patients who were studied. Numerous glucose tolerance studies on alcoholics by other workers since that time have revealed a wide variation of results.

A battery of liver function tests, which included from 9 to 12 of the most widely accepted and commonly used tests now in use, was also begun at that time. Although the profile which these tests developed was positive in the more advanced cases, and in spite of the fact that the number of individual tests now performed is in excess of 85,000, the overall results of the program from a standpoint of specific information have been disappointing. However, in some cases the liver function profile proved quite useful as a warning of impending liver failure and was positive frequently enough to prove to one's satisfaction that the liver, along with the central nervous system, was one of the two organs chiefly involved in the disease of problem drinking.

Concurrently, Dr. O'Hollaren and Dr. Lemere were conducting extensive investigation in the psychologic and neurologic phase of the causation through a continuing program of narcoanalysis and narcotherapy. Although this program was started in 1941, and is continuing as of this date and the series of patients so studied

now numbers over 4,000, they have as yet failed to find a psychologic factor common to the majority of patients, which could be considered of major etiologic importance.

Even Distribution

From a sociologic standpoint, W. H. Wellman in a study of 830 patients, found the subjects to be quite evenly distributed throughout the entire stratum of society from the highest to the lowest, from a social, economic and intellectual standpoint.

It was in the physical examination that Dr. O'Hollaren consistently elicited the findings which he believes are a reflection of the *true* etiology of the disease of problem drinking. These are the neurologic findings of nervousness, restlessness, irritability and tremor of the upper extremities and extended tongue, which are almost invariably present in a problem drinker early in the withdrawal phase.

Early in the experience of Dr. O'Hollaren it became apparent that the major part of the toxic state and symptomatology was not due to the "alcohol" effect alone, but rather to the accumulation of the more toxic metabolites of alcohol in the system of the patient. Since these substances are metabolized late in the process of oxidation of alcohol, the author chose coenzymes, namely the

pyridine nucleotides, as the substances most likely to succeed in rapidly removing these toxic metabolites from the nervous system of a patient suffering from their presence. Because evaluation and equilibration are most rapidly and accurately achieved by the intravenous and intramuscular routes of administration, these were the methods chosen for the initial patients. However, the oral and other routes of administration are currently being studied.

Details may be omitted as too technical for this type of exposition, but it is pertinent, indeed, to note that to date there has been no toxic effect whatsoever from the administration of the coenzyme. Striking, also: of several of the case records in a group of 20 of the most severe types of chronic alcohol patients two were in delirium tremens and one of these was also having alcoholic convulsions. After an hour of treatment the convulsions of the latter had ceased, the delirium had disappeared, the patient's temperature had dropped from 103° to 100° — he was mentally clear, cooperative and well oriented. In exactly 35 minutes the first patient was completely sober, mentally clear, and on objective psychometric and neurometric tests scored an average of 90% of normal function. He also complained of severe hunger and,

most noteworthy, expressed complete freedom from the craving for alcohol which is so common in the withdrawal phase. In addition to these two cases, two healthy male non-alcoholics were given 100 and 200 cc. of alcohol on successive nights with and without the coenzyme. Without the coenzyme, intoxication and severe "hangover" were inevitable. With the coenzyme, the alcoholic effect was attained but the intoxication and "hangover" were completely absent.

Major Conclusions

Here are Dr. O'Hollaren's major conclusions so far as our readers are concerned.

Dramatic improvement has followed the administration of diphosphopyridine nucleotides to patients suffering from acute and chronic alcoholism.

Evidence has shown that by proper administration in adequate dosage the coenzyme greatly reduces, and in some cases completely removes, the "craving for alcohol" which is responsible for alcohol addiction and which is so characteristic of this disease.

An alcohol tolerance test has been developed which has proven extremely useful, not only in diagnosis but as a guide to therapy. This test also offers possibilities as a screening device for the detection of the undeveloped true-type alcoholic.

By use of the alcohol toler-

ance tests for early detection and of the diphosphopyridine nucleotides prophylactically, there is real hope for preventing addiction in the undeveloped alcoholic.

Administered either intravenously or intramuscularly at the proper rate, no side effects or toxic reaction has been noted to date from diphosphopyridine nucleotides.

Objective evidence of the beneficial effect of diphosphopyridine nucleotides has been demonstrated by the Alcohol Tolerance Test of Freund.

Administration of the coenzyme to social drinkers consuming large quantities of alcohol on an empty stomach, while not influencing the normal alcohol effect, greatly reduced intoxication and prevented hangover completely!

It should be thoroughly understood that the use of this coenzyme is in no way intended to make *social drinkers out of alcoholics!* Rather, its use is aimed at restoring their health, removing the craving for alcohol and assisting them in maintaining *complete sobriety!*

As a kind of postscript, but one of extraordinary interest, one should mention also a completely unexpected by-product of the series of experiments which had as their object the control of alcoholism. It now appears that the same coenzyme works as well with other forms of addiction, including

addiction to morphine, heroin, coedine, barbituates and tranquillizers.

Diphosphopyridine has also been successfully utilized in its oxidized form in the prevention, alleviation and removal of the acute and chronic symptoms of drug addiction.

The duration of addiction of the patients treated thus far varied from 2 to 28 years. The dosage the patients were taking varied in direct proportion to the adequacy of the supply but all exceeded accepted dosage. All had previously made sincere efforts to stop using the addictive drugs but had met with violent withdrawal symptoms and therefore, had continued their use. A majority of the patients became addicted as a result of using drugs for the relief of pain. Some, however, started either for a "lift" or to obtain rest.

Dr. O'Hollaren is optimistic for several reasons about the use of the coenzyme, diphosphopyridine nucleotide, in the treatment of drug addiction. First, the treatment permits the complete, immediate and permanent withdrawal of addictive drugs without the patient ex-

periencing the "agony of withdrawal." Withdrawal is achieved with very few (and in some cases none) of the characteristic withdrawal symptoms, usually experienced with other treatments currently utilized.

Evidence strongly suggests that complete freedom from craving can be sustained by administration of the coenzyme at proper dosage and intervals, through a continuing program of management.

It is believed by Dr. O'Hollaren that the coenzyme will be a valuable adjunct in patients in whom some psychotherapy is needed. He bases this opinion on the fact that in the patients treated thus far, a remarkable improvement has been noted in their general physical condition, neurologic function, emotional and mental attitude.

It should be thoroughly understood that the use of this coenzyme is in no way intended to enable addicts to continue use of the addicted drug. Rather, its use is aimed at restoring their health, removing the craving for the addictive drug and in assisting them in completely abstaining from their use.

The Death of Lamennais

Lamennais refused the sacraments to the end of his life. His was a tragic end. Despite this, we should remember his services to the Catholic Church. It was he who launched the attack upon Gallicanism; proclaimed the supremacy of Rome ("Ultramontanism"). In many ways he paved the way to the definitions of the Vatican Council.—**The Irish Rosary.**

The Holy Bible : Prophetic Books

WM. L. NEWTON, S.S.D.

An extended review

ONE of the more noteworthy paradoxes of our times is the reawakening of interest, both scientific and popular, in the Sacred Scriptures. Wars and rumors thereof fill the news; and the world seems more prepared for arms and stratagems than for the Word of God. Perhaps this is more providential than paradoxical. Scholarly exegesis is daily making the divine message more comprehensible; new and more intelligible versions are appearing in all modern languages. How simple, in these conditions, to suspect a divine intervention making the voice of God ever more insistent in its warning of impending evil unless the world returns to Him.

In any case, it is a pleasure to take note, in this atmosphere, of the issuance of another volume of the Confraternity translation of the Old Testament.* It brings to God's children this "shining beacon, a sure source of hope and solace in this unchanging inspiration of the Word of God" (Pius XII). This volume is peculiarly appropriate, in our critical times, in that it presents us with the writings of the Old Testament Prophets.

Our first grateful reaction to

this event is owing to the patience, or to the impatience, with which we have been attending the progress of this Catholic version of the Old Testament. The work has been in process really since 1936. This is the third of four prospective volumes to reach the press. But with the appearance of each volume, and especially this present volume, our impatience has been assuaged and our patience rewarded. We can not only understand but also appreciate the delay. This type of work requires time, since too much care can hardly be expended on it. Someone has remarked that the translation of the Old Testament is the most difficult of all translations. Anyone who has attempted it realizes how true the statement is.

Then too, we have had to be content for about 160 years with Bishop Challoner's revision of the Douay version, a valiant effort which went back to 1609. It is quite unlikely that any further attempt along these lines will be made for years to come. If, then, we must have a new version, and everyone knows we should, it must be done with unrelenting care

and exactitude. Further, we must be able to present this version to English-speaking Catholics with the confidence that it will really bring them God's word, and that it will stand comparison, both in scholarship and literary dress, with any other version in English.

The purpose of this notice is merely to underline some of the qualities of this version, and especially of this volume, which so justify the confidence we can repose in the Confraternity Old Testament. The principles governing the version in general are known from the first two published volumes. They indicate the care and scholarship with which the translation is being done; a solicitude proportioned to the dignity of the subject and the importance of its objective. The subject is the written Word of God; the objective is to place in the hands of God's faithful this Letter He sends them to guide them in their earthly pilgrimage.

This version, as is well known by now, is based, not on the Latin Vulgate, but on the language in which the books were originally written, or on the oldest and most reliable form of the text. This has more meaning than merely reaching back into antiquity. The hagiographer's autograph was the inspired text; and the more accurately this autograph can be restored, the closer we are to the inspired Word. The first task, therefore,

of the translator is to secure, with all the assistance of our highly developed scientific textual criticism, the text that comes closest to the original. Most of the writings of the Old Testament Prophets exist in Hebrew, in the form that is known as the Masoretic Text. Unfortunately, the witnesses to this Hebrew text do not go back beyond the ninth century of the Christian era. It cannot, then, be accepted entirely as it stands, even in its best current editions. It must be evaluated and often enough corrected with the help of the more ancient versions and other external witnesses.

The best edition of this text today is that of Kittel-Kahle, which is accompanied with a critical apparatus. The translators of our present volume have made use of this edition, and obviously also of its critical notes. But they have, as was required, gone farther, as is manifest in the fact that the scroll giving the book of Isaias recently found at Qumran, and carrying the text back a thousand years beyond the Masoretic (IQ Isa), is cited some 44 times. An appendix to this edition of the Prophets in English provides the instances in which the Masoretic text was altered.

No 'Simple Undertaking'

Every version is an interpretation. It is the ambition of the translator to determine what

the hagiographer intended saying, and then to reproduce his thought as accurately as possible in the English of our day. This is not a simple undertaking. It is never easy to transfer a thought from one language to another, and particularly when the one is an ancient language. But it is not merely a question of language here, but one of quite different modes of conceiving ideas. The program adopted for the Confraternity in order to insure the greatest efficiency is further reason for confidence.

The original translators were selected for their competency in these matters. Their work was than subjected to the scrutiny of an equally competent editorial board. Finally, special supervision has been provided for the idiomatic purity and general excellence of the English expression. The result is a new and unrestricted translation, free from any adherence to our older English texts of the Old Testament. The reader will probably recognize this at once, and also appreciate it.

Another adage advises us that the best commentary is a good translation. Every effort is made to verify this in the Confraternity Old Testament. But it would be a patent overstatement to claim that even the best translation can remove all obscurities, many of which are inherent in the original autograph itself. This is parti-

cularly true of the writings of the Prophets. Accordingly, the present version offers the reader additional aids toward a better understanding of the text.

Each book is given an introduction; within the text the main divisions are indicated; other headings isolate the various units; footnotes provide an explanation where needed. In each of these categories of assistance the best Catholic scholarship has been called into service. We might describe the version as quite modern, in that it employs all the apparatus of current scientific studies; yet it is reserved in that it is singularly free from loose speculation.

The Heart of the Old Testament

There are special reasons for extending to this volume of the Confraternity Old Testament a particular welcome, since it brings us what might be termed the heart of the Old Testament. Some indication of this can be found in the general introduction to the volume, in which the nature and function of Old Testament Prophecy are defined. It is difficult to comprehend the Old Testament, as the preparatory phase of the history of salvation, without knowing the Prophets and the essential place they held in God's plan.

In the great covenant of Sinai, God had chosen Israel as His predilect people, the nation

that was to represent Him before mankind. He had given them the Law which alone could enable them to accomplish their mission, a mission that involved the salvation of all men. To this people the Prophets were sent, and their voices, the voice of God Himself, resounded through Palestine, renewing the promises for fidelity to the covenant, warning of the disaster towards which unfaithfulness was sweeping them. The story of Israel, therefore, takes its meaning from the viewpoint of the Prophets.

The Prophets were of great importance from another direction: the part they played in the development of revelation. God did not all at once set forth the fulness of His message, nor did He define from the beginning the end towards which He was guiding His people. Both by way of encouragement and warning He employed the Prophets for the gradual unfolding of His revelation and intentions. Again, therefore, without a fair knowledge of the work and the writings of the Prophets it is difficult to comprehend the Old Testament.

This new version of the Prophets can do much to bring them within the reach of the average reader. Over this we should rejoice, not only because they give fuller meaning to the

Old Testament, but because they still hold for us much of the influence they had upon their own generation. Theirs were times of preparation and promise; we live in the days of salvation realized. Yet the God is the same God of mercy and love, but also of holiness and justice. He asked then that the nation be worthy of the covenant; He asks now that we be worthy of our election. Well might the voices that once rang out in Palestine with this message be listened to by our generation.

Excellent as this version is, and important as the Prophets are, the laity need not be expected to devote themselves to this ancient though sacred literature spontaneously. Much of the diligent effort that has gone into the production of the version will have been largely in vain unless the clergy appreciate it, become familiar with it, and then unfold its virtues to those in their charge. If more interest is stimulated, perhaps our Catholic scholars might feel justified in preparing studies and commentaries to further deepen our understanding of the message sent us by God through His Prophets.

**The Holy Bible. Prophetic Books. Vol. IV. St. Anthony Guild Press. Paterson, N. J. 1961.*

America's Freedom Fighters

DUNCAN STEWART

Kadar hates them

HUNGARY'S Number One Freedom Fighter, Cardinal Mindszenty, is known as "the man the Reds couldn't kill"; he typifies the finest in Catholic resistance to Communism. Among the many thousands who have been inspired by this resistance is a priest from St. Louis, Missouri who endured the same type of treatment at the hands of Communists in China.

In 1958 Father C. Stephen Dunker, C.M. was one of the founders of the Cardinal Mindszenty Foundation, an organization whose purpose is to combat Communism with knowledge and facts. His co-founders are long-time students of the Communist conspiracy whose careful research corroborates Father Dunker's conclusions about Communist strategy and tactics.

The rapid growth of the Cardinal Mindszenty Foundation—far beyond the most optimistic expectations of its founders—is proof of the old maxim that "Good wine needs no bush." Americans have been looking for intelligent leadership in the

cold war against Communism and the answer to the question: "I am just one individual; what can I do to save our Church and country from the greatest menace they ever faced?" The Cardinal Mindszenty Foundation has provided many of the answers. Today it is the fastest-growing organization in America supported entirely by unsolicited donations and volunteer workers.

The basis of the Foundation's work is the great Encyclical on Atheistic Communism, *Divini Redemptoris*, written by Pope Pius XI in 1937, often called "The Forgotten Encyclical" because it has never received quite the same prominence and circulation afforded other encyclicals. The CMF program, aimed at the root-causes of the rapid spread of Communism as defined by the Holy Father, consists of (1) educating Catholics about "the nature of Communism," (2) exposing Communism's "diabolical propaganda," and (3) penetrating "the conspiracy of silence" by spreading accurate information on the subject of Communism.

The first project of the Cardinal Mindszenty Foundation was the promotion of small study groups in which Catholics can secure accurate information on

Those interested in participating can reach the CMF at P.O. Box 321 — Clayton Branch, St. Louis 5, Missouri.

AMERICA'S FREEDOM FIGHTERS

Communism and how to combat it. As there is hardly a college or high school in the United States which offers a satisfactory course in the workings of the Communist conspiracy, the CMF Study Group program is education for both adults and students by the popular "do it yourself" technique. The program consists of a series of ten meetings based on ten government documents carefully selected for their intrinsic interest and for their coverage of the total war that Communism is waging against our Church and country. The program is designed so that anyone may be a Study Group leader, and so that everyone will profit from the sessions whether well informed or poorly informed about Communism. The Cardinal Mindszenty Foundation now sponsors more than 3,000 Study Groups in 49 states, every Canadian province, and several Caribbean countries. The course is now being translated into Spanish for the use of our Latin American neighbors.

May 1, 1959

The first Cardinal Mindszenty Seminar on Communism was held for the public on May 1, 1959 in the St. Louis headquarters with every seat taken. Now one of the most active departments of the Foundation, Seminars have been arranged in all parts of the United States and co-spon-

sored by colleges, seminaries, high schools, individual parishes, and lay organizations such as the Ursuline Auxiliary and the Daughters of Isabella. Many of these Seminars have been designed specifically for teachers in Catholic schools. Attendance figures range from 100 on up to the thousands. The Seminars vary in length from a half day to a week; the majority are one full day. Recently, the Cardinal Mindszenty Foundation has assembled a program called the American Freedom Seminar available to industries to train their employees in the techniques of the cold war.

The subject-matter of these Seminars includes the dialectic, the theory and history of Communism, the techniques and tactics, Communist propaganda, psychological warfare and Agitprop, the underground, the Party, legislation and court decisions pertaining to Communism, Soviet foreign policy, and case histories of how Communists capture specific countries. In addition to Father Dunker, these Seminars have made use of outstanding authorities on Communism such as Dr. Anthony T. Bouscaren, Judge Robert Morris, Herbert Philbrick and other former FBI undercover agents, Edward Hunter, Admiral Chester Ward, Dr. Fred C. Schwarz, and specialists on Communism in China, Hungary, Latin America and other countries.

The Houston Seminar

One of the most successful Cardinal Mindszenty Seminars thus far was in Houston, Texas, undertaken last fall on four successive Monday evenings with the blessing of Bishop W. J. Nold. The final session drew an audience of 4,000 for a total attendance for the four nights of 10,500. More than 20,000 pieces of free literature were distributed; 1,600 books and pamphlets were sold; and many of the speeches were broadcast on the radio. All Houston Catholic churches were represented; and hundreds of non-Catholics were also in attendance. A similar Cardinal Mindszenty Seminar, with an attendance figure of 10,000, was held this spring in Milwaukee, in cooperation with the American Legion and the Catholic War Veterans.

For the past year, the Cardinal Mindszenty Foundation has conducted an outstanding radio program called "Dangers of Apathy," which consists of a series of 15-minute talks by leading authorities on Communism. Starting a year ago on the largest radio station in St. Louis, "Dangers of Apathy" is now heard coast-to-coast in ten cities. Among the many prominent persons who have appeared on this series are Cardinal Cushing, Father Leopold Braun, Herbert Philbrick, General Charles Willoughby, John Noble and Madame Chiang Kai-shek.

Distribution of anti-Communist literature by the Cardinal Mindszenty Foundation is well past the quarter-million mark. This includes the famous Report of the American Bar Association Committee on Communist Tactics, Strategy and Objectives, a modern classic on Communist tactics; a reading list called "Inside the Communist Conspiracy"; and the CMF "Handbook To Combat Communism," a guide for individual action.

The Monthly Bulletin

Since almost the beginning, the Cardinal Mindszenty Foundation has issued a monthly Release on Communism to keep its correspondents apprised of current Communist tactics and propaganda. More important even than the growing list of subscribers is the enthusiasm with which it is reprinted by Catholic and secular newspapers and magazines all over the country. Through such publication, the Monthly Release frequently reaches an audience of a million subscribers, and in one month alone topped four million. Cardinal Mindszenty Study Groups often reproduce the Monthly Release, distributing as many as 25,000 copies.

The Cardinal Mindszenty Foundation handles a vast volume of daily correspondence and sends research materials to those who desire to combat Communism with knowledge and facts. The office has sup-

AMERICA'S FREEDOM FIGHTERS

plied information and materials on Communism to 106 colleges and universities, 74 seminaries, 192 high schools, and many, many priests and religious. The volunteers who donate their time to CMF have been rewarded by the many appreciative letters which come in every day from bishops, priests, administrators and teachers in Catholic schools and colleges, and from parents who are aware of the ideological temptations their children are facing. Particularly grateful are the Catholic teachers who recognize the urgent need for education on Communism, but are acutely aware of the lack of adequate courses and suitable textbooks on Communism in our schools and colleges.

In appreciation of its educational work against Communism, the Cardinal Mindszenty Foundation was given a Testimonial Dinner last year by the Alumnae of Villa Duchesne, a leading Catholic girls' academy in St. Louis. A total of 1,432 persons crowded into St. Louis's largest dining room to hear a scholarly address on "The Heart, Mind and Soul of Communism," and to see Father Dunker presented with an award; more than 300 were turned away. Cardinal Joseph E. Ritter was the Honorary Sponsor, and the distinguished guests present included the top men in Catholic and non-Catholic education in St.

Louis, on both university and high school levels.

Spiritual Motivation

Even a cursory sampling of CMF mail quickly indicates the spiritual motivation of the Cardinal Mindszenty Foundation and its correspondents. A large percentage of CMF friends are Religious whose prayers have surely been a factor in the successful work against Communism. Typical leaders of CMF Study Groups are daily communicants and those active in all kinds of parish work and Catholic action. One large division of CMF Study Groups is urging all its members to consecrate themselves to the Immaculate Heart of Mary after the manner of St. Louis de Montfort. One young couple who headed a CMF Study Group sold all worldly belongings to become lay missionaries for the Lay Mission Helpers' League, sponsored by the Society for the Propagation of the Faith. Typical contributors are the farmer's wife and mother of nine children, two of whom are in the prep seminary, who sent a \$10 donation.

Father Dunker is a forceful and convincing speaker whose knowledge of Communism is from first-hand experience. A Vincentian missionary who served for 20 years in China, he saw a few Communists take over a nation of 500,000,000 people. From 1931 to 1951 he

was stationed in the Diocese of Yukiang, Kiangsi. The province of Kiangsi was the cradle of Communism in China. There in the late 1920's and early 1930's, Mao Tse-tung and Chou Teh were busily organizing the Red conspiracy which 20 years later enslaved one-fourth of the world's population.

A Living Witness

Father Dunker was still at his post in 1949 when the Chinese Reds, armed by Russia, completed their conquest of China. For 27 months, Father Dunker witnessed Communism in action. He saw how the police state was organized. He personally witnessed the regimentation of every man, woman and child, the mass indoctrination, the forced confessions, the phony "agrarian reform," the execution of landlords, the persecution of religion, and the smear and torture of missionaries of all faiths. Father Dunker was under house arrest for eight months, went through six days of third-degree interrogation, was before the People's

Court five times, threatened with execution, then sentenced to two years' imprisonment. This sentence was finally commuted to expulsion forever from China.

As Director of the Vincentian Foreign Mission Society with headquarters in St. Louis, and former director of the Cardinal Mindszenty Foundation, Father Dunker has continued his study of the international Communist conspiracy. He has observed the same "softening-up process" taking place in our own country that he watched in China, with tragic results. This October will mark the fifth anniversary of the silence that the Reds have enforced on Cardinal Mindszenty. It is Father Dunker's hope that the Foundation named in honor of Hungary's Number One Freedom Fighter will speak out with a loud, clear voice to alert Americans to the danger of Communism while there is still time, so that we may save ourselves as well as free our brethren in the "Silent Church" behind the iron curtain.

Corporate Reunion?

In a private audience (1843), Pope Gregory XVI told the then Anglican Father Faber: "You must not mislead yourself in wishing for unity, yet waiting for your *Church* to move. Think of the salvation of your own soul . . . You are all individuals in the English church, you have only external communion and the accident of being all under the Queen. You know this: you know that all doctrines are taught among you anyhow. You have good wishes, may God strengthen them! You must think for yourself and for your soul."—**Father Faber**, by Ronald Chapman, p. 83.

The Helicon Press

A newcomer

DONALD F. X. CONNOLLY

WE'VE been told often enough that this is the age of the Catholic layman. The wise among us have also cautioned that the age can succeed only if laymen be adequately trained for their job as adult Christians. That seems to call for a great deal of reading in many fields — by many laymen.

In theory the Catholic book publishers should be doing well, therefore, and the latest Catholic books should be in great demand. Such is the case to some extent, although the minimum goals are still far from being reached.

Among the Catholic publishers there is a most promising newcomer called the Helicon Press (Baltimore 27, Md.). Barely two years old, Helicon already has a solid 54 titles in its catalogue, and has 75 more books under contract for near-future publication. In terms of Helicon's purpose, the future looks bright for the laity, for the company was created to publish Catholic books in all fields for the Catholic layman. There seems to be only one hitch: the Catholic laity are not yet doing much of the reading.

A Miami priest, Fr. Connolly is a frequent contributor to this magazine.

Most of the customers remain priests, seminarians, and sisters.

Yet the best signs on the horizon for the growth of the lay apostolate are not so much the number of books lay people read as the way in which the books are being published. For it is the Catholic laity who are by and large responsible for most of the revitalization process going on in Catholic literary circles.

The president of Helicon Press, for example, a 33-year-old dynamo named David L. McManus, conceived the idea himself of helping fellow-Catholics by providing good reading material for them. Worth noting is the healthy fact that the Catholic press today is doing so much to hasten the day when lay Catholics doing apostolic work are not regarded as people somehow preferring humiliations and poverty, but as shrewd businessmen and women, trying to sanctify and offer to God the work and results of sound business methods and approaches.

This latter attitude will probably do more to restore all things to Christ than past attempts to baptize the world of business.

Helicon, for example, is not

publishing down to the average man by providing "pious" books for the sake of a popular but shallow audience. Its books are deliberately chosen for the extent of their intellectual contribution to areas of current interest — especially, therefore, to Biblical and liturgical thought. Late last fall the directors added a whole group of titles to a new field, that of children's books. Also inaugurated was a series of high-class adult fiction. The future of the company is now up to the readers. The books are ready, if people are ready to read them.

Two Apparent Assets

Two things seem to be in Helicon's favor. Mediocrity is not tolerated and the publishers are not avowedly apostolic. In other words, Helicon will act as a responsible publisher out to make money, while giving the people what they really need in a way they will be happy to receive it. Such an attitude could start a revolution in the Catholic book industry, at least to the extent that fewer books would be printed which "should be in every Catholic home" in favor of books which it would be difficult not to find in a Catholic home. Admittedly, many of those books have yet to be written. But Helicon and the other major Catholic book publishers are looking adroitly for the right authors. The works of French, German

and Italian authors are made available to the American reader while unknown writers are being artfully cultivated, many of them — thank God — Americans. It would certainly seem that America is due for some sort of cultural spurt in the field of *belles lettres*.

If we priests took the time to detach ourselves from the day-to-day concerns of human souls and tried to come up with a long-range plan to help the future of the Church in America, our conclusions would likely be those reached by the major Catholic book publishers — Bruce, Sheed & Ward, Newman, Helicon, et al. Get the people better educated, hold out intellectual goals, stimulate thought — and eventually the whole level of Catholic life will be raised. A great deal of money and effort have already gone on this premise and the result has been the publication of excellent books, especially in translation from foreign works. In effect, American book publishers are contributing directly to cement a sort of intellectual unity among Catholics, at least to the extent that France knows what Germany is thinking and Italy reads the works of Americans. What the result will be only time can tell. But the day is over when a good idea will be buried by its environment — thanks to the forward-looking dynamics of the Catholic book industry.

Working With Catholic Charities

Scientifically implemented love

EDMUND & LEE BURKE

A YOUNG teenage girl is sitting in the reception room of a rectory. Her eyes, a deep red from weeping, but dry for the moment, are examining the floor intently. Her hands are in perpetual motion — twisting a handkerchief, patting her skirt, fingering a cheap wedding ring. She is six months pregnant. But she is unmarried. She has an immortal soul to be saved and at the present she finds herself in a dilemma. She has come to a priest for help.

This is just one of many problems a parish priest meets. Conceivably the visitor to the rectory is a wife whose husband is asking for a divorce; an aged man with no one to care for him; or a mother complaining about her inability to manage a teenage son. Perhaps it is the Sister Superior from the parochial school—a bright 12-year-old girl is skipping school, disrupting classroom discipline, and fighting with the other children. The Sister Superior is at a loss to understand her or how to help her.

On the surface, these problems appear to be different, but

essentially they are the same. Each one tells the story of people who are manifesting problems in living with others — problems that they cannot seem to handle themselves — problems that demand solutions.

Early in the history of the Catholic Church, the bishop was given the sole responsibility for the care of troubled individuals within the confines of his diocese. He in turn delegated this work to his parish priest. While the parishes were small the priest could maintain intimate contact with all the parishioners and thus be a source of continual help. For many reasons all this has changed.

Today's parish is no longer the small, intimate, uncomplicated parish of 50 years or so ago. Overworked clergy and ever expanding parishes are the rule rather than the exception. Then, too, social problems are continually on the increase. A brief glance at the daily newspapers bears this out. Bulging increases in population, threats of a world holocaust, and phenomenal growths in the number of people over 65 are but a very few reasons that have magnified and multiplied many of today's social problems.

The Burkes write from Marion, Ohio.

Clearly aware of this, the Church has established a service to help the parish priest in the area of social problems under the form of Catholic Charities agencies. Catholic Charities, a central bureau of administration of social services, is aimed at offering skilled technical help by professional social workers. It is recognized that this help is always seen as an ancillary service to that of the priest and under no circumstances ever lessens the leadership and guidance of the parish priest.

A Vast Network

At present there are over 300 diocesan and branch bureaus of Catholic Charities — dramatic proof of their need. In fact, the increase in the number of Catholic Charities agencies in the past ten years has been so rapid that not even the six Catholic Schools of Social Work in this country have graduated a sufficient number of social workers needed to staff these agencies.

What specifically is the purpose of Catholic Charities? Essentially it is a social casework agency which coordinates the Catholic social services programs of the diocese. In effect, all this means is that the social worker attempts to help troubled individuals to mobilize their inner resources, those of their religion, family, and community to reach a solution to

their problems in living. Let's examine this briefly.

The usual requirements for professionally trained social workers are two years of graduate study in an accredited school of social work. This would include fieldwork placement in a social agency somewhat like an internship, as well as formal classroom study. Obviously, with the vast shortage of social workers, not all agencies are completely staffed with trained workers. A fully trained staff, however, is the optimum goal of all agencies.

Thus, with a background in the study of human personality and through the use of skill and patience, the social worker is able to build a confidential relationship with the client. Working within the framework of this unique relationship, the caseworker begins to understand the troubled individual and his problem. The client and the social worker then work together to use whatever resources and strengths both possess for a solution to the present difficulties.

Community Resources

The caseworker can also be helpful by her awareness of the resources that are available in the community. Hence the social worker is able to refer applicants to the proper agencies with a minimum of complications. For example, a young woman who is unable to work and has no means of support

may be eligible for governmental assistance. By studying the woman's circumstances, the social worker can best determine which public agency can be of service.

To be sure, the social worker employed by Catholic Charities uses basic social work principles similar to those used at a non-sectarian agency. But in addition, the Catholic Charities worker is aware of the solid resources found in religion. The Catholic social worker is primarily interested in people because they are creatures of God destined for eternal salvation. Consequently, the methods employed by the Catholic social worker contain a spiritual element in source and content.

However, the social worker is well aware of her obvious limitations in the sphere of religion, and so she must often call on the parish priest for guidance. For just as the social worker is better qualified to deal with problems involving personal relationships, so too the priest is infinitely better equipped to handle the spiritual aspects of a difficulty. The profession has long agreed that a social worker has no more right to tamper with a purely moral or spiritual issue than she has to remove an appendix or give legal counsel. But together, supplementing each other, priest and social worker can help an individual who is bogged down by tension and stress.

Parish 'Referrals'

Yet this is not the full extent of the priest's contact with Catholic Charities. Far from it. The priest becomes not only involved but also partakes in Catholic social service by virtue of referring troubled individuals to a Catholic Charities agency. And this he does often. The greatest number of referrals to Catholic Charities come from priests and Catholic schools. It is this first step, the referral, which is of paramount importance. As a matter of fact, sometimes the success of a whole case and ultimately the happiness of an entire family depends on the manner in which a referral is made.

In making a referral a priest, or anyone for that matter, should always notify the agency to explain that he is making a referral. The priest should give whatever information he is free to share in order that the social worker can be prepared and thus better able to help the individual. The social worker realizes, however, that instances do occur where a formal referral cannot be made, as in the case of the confessional.

Obviously, the person who comes initially to the parish priest when he is troubled has some interest in religion and shows at least some basic trust in the priest. The priest may be known personally or merely as one of the clergy assigned to the parish. In any event, the indi-

vidual is willing to discuss his affairs with the priest, but he may be afraid to take his problems to a strange office and a social worker whom he has never met. It then becomes the task, and sometimes a formidable one, for the priest to help the individual transfer his trust in the priest to the Catholic Charities agency. This could take several sessions. But a hasty referral may be a useless one.

Difficult Cases

Then, too, frequently people resist help. The resistance may be overt or difficult to detect. The person may say that he wants to do something about his situation, yet he repeatedly presents many obstacles to the initiation of a solution. If viewed superficially, such an individual may appear to be obstinate or not interested in help. What is more likely, however, is that this person may not completely understand what he is doing.

Here again the priest should help the individual by giving him assurance and understanding. By being patient and acquainting the person with his need for help, the priest may overcome the individual's resistance.

Then, of course, there is the opposite of a hasty referral. That is, there are times when referrals are not made soon enough. All too often this happens and, as a result, people suf-

fer needlessly. As it happens, Catholic Charities becomes aware of a situation only when it emerges. For example, a couple is experiencing marital difficulties, yet Catholic Charities is contacted only when the wife has deserted and a plan must be made for the children. The husband then sees Catholic Charities as merely a child-placement agency rather than a service which could have helped to prevent his present dilemma or aided him in organizing his future.

It is readily observable that the matter of referral is not an uncomplicated procedure. It may even appear to be confusing, — but it is difficult, in fact impossible, in an article of this brevity, to explore all the aspects and ramifications of referral. The best solution, of course, in the event that a priest has questions about a particular referral, is to call the Catholic Charities agency. As a matter of fact, it would be desirable for the parish priest to visit the Catholic Charities office at least once. There in conversation with the director he could get an idea of the nature and extent of services offered by the particular agency.

Various Services

Catholic Charities agencies vary in the types of services they offer. Some handle all types of social services, while others specialize in one or a few services. In general, however,

WORKING WITH CATHOLIC CHARITIES

the following services are offered:

FAMILY COUNSELLING — using casework skills, offers help to families so that they can preserve their family life when its security has been threatened. Provides material aid when necessary and arranges medical care when indicated. Helps families with marital problems as well as behavior problems found in maladjusted and emotionally disturbed children. Offers a host of other services to develop normal family living.

CHILD WELFARE SERVICES — aid children deprived of a parent or parents through death, desertion, neglect, or hospitalization by providing a form of sheltered care. Whenever possible, arranges home care for the children so that the family can be kept intact. Offers social casework services to children with problems and provides for psychological and psychiatric services for children when needed.

UNMARRIED MOTHERS — a social worker, within the confidential framework of the agency, helps the unmarried mother to reach an understanding of her problem and behavior. Prenatal care, shelter, hospitalization, financial aid, and help with plans for the baby either in a temporary foster home or in an adoption home are also provided.

ADOPTION — the placement of children in a permanent home

upon the release of the child by the natural parent. This service is geared to help the childless couple to adopt a baby. Their emotional and financial security as well as their physical well being are determined.

The Apostolate of Service

In conclusion it can be said that the work of Catholic Charities is to help people. That people can be better helped when the priest and Catholic Charities work together is being more and more accepted.

Look for a moment at the case of a teenage boy who is experiencing more problems than most with adolescence. He is constantly stealing and has come to the attention of the police on a series of occasions. The priest might explain, advise, and guide this boy in his ethical and moral behavior. At the same time the social worker is concerned primarily with the boy's inner conflicts and his relationships with others, including his responsibility under the law.

The end result hopefully will be a relief in tensions. However, and most important, the boy is helped so that he can be of greater service to God. For this is the essential reason of all sciences dealing with human beings — medicine, psychiatry, or social work — helping people to become whole and healthy so that they can devote their full energies to knowing, loving, and serving God.

Reflections

on a High School Club

JAMES J. GILHOOLEY

Mission to the public schools

I should judge that the number of Catholic students in non-Catholic high schools far exceeds the number of Catholics in non-Catholic colleges and universities. Yet it strikes this writer that a great deal of attention is being given in the Catholic press to the latter students whereas the situation of the former is not so often considered. For this reason, it will not be amiss to consider in this article the Catholic student in the non-Catholic high school and his relationship to the Junior Newman Club. However, it must be emphasized at the outset that the writer is speaking of his experience in but one Junior Newman Club in one public high school in New York City, but it must also be noted that the writer's later experience is a second Junior Newman Club in another public high school of New York has not caused him to change the impressions and conclusions received from the Club discussed in these pages.

"Providing no formal religious instruction is given on school premises." This impor-

tant clause, as laid down by the Board of Education of the public high school system of New York City, is the framework within which the Junior Newman Club attempts to accomplish its purpose. And what is that purpose? Simply—and yet not so simply done, a mission of keeping Catholic youths attending public high school in touch with moral and spiritual values.

The foundations of the Junior Newman Club in the Archdiocese of New York were laid some three decades past. Some Catholic youths of that period, attending the city's high schools, felt the need of protecting and developing their moral and spiritual values; from this need and with the help of some of their Catholic teachers, there was born on the high school level the counterpart of the college and university Newman Club.

The priest working with the Club occupies a rather indefinite position. Since in the words of the Board of Education directive mentioned above, "the teacher-sponsor is the recognized leader of the club activity," the priest in question is in the words of the directive nothing more than "a

Father Gilhooley is stationed at St. Monica's Church in New York.

clergyman in attendance." In place of the cumbersome "a clergyman in attendance" terminology, this article will consider the term "Moderator" as synonymous with it.

Since the Moderator is usually a parish priest, he has the Junior Newman Club as just one of his many duties; consequently, his attention to it must be divided and limited. His work must be generally conducted on city school property and therefore must proceed with the restriction of "no formal religious instruction." His meetings must oftentimes be held in after-school hours which are not prime time in the school day. His work is oftentimes with teen-agers quite immature and quite unstable, whose desire is not so much to learn as to be entertained.

My first introduction to the Junior Newman Club came shortly after ordination. The public high school to which I was invited was a co-educational institution numbering about 2,000 pupils, who were for the most part from a depressed area of the city. There was no accurate way of computing the Catholic students among them, but conservative estimates, made by our teacher-sponsor, placed the number at 35 per cent of the student body.

A Slow Start

The first meeting at the school was a somewhat shattering and disillusioning exper-

ience. When the newly-ordained thinks of numbers, the numbers are always large. And so my surprise was great when at my first meeting, held at the conclusion of the school day, I beheld but seven people — the faculty-sponsor and six students; I went home sadder and, I must confess, quite a bit wiser. However, as I later learned, I was spared the misfortune and perhaps embarrassment of one priest friend who at his first meeting had but three people — himself, the teacher-sponsor, and a young man who identified himself rather wistfully as the Club President.

The first efforts of the Club, as you might expect, were directed toward increasing its numbers. All methods open to it were used. Skillfully drawn posters, telling the essentials of the Club, were displayed prominently throughout the school. The cooperation of Catholic teachers in soliciting new members from among their Catholic students was sought. The Club's intrepid band of six student-members was encouraged to recruit members from their fellow Catholic students. Programs of the Club's proposed activities were circulated throughout the school. Some might think that as a consequence of the above our numbers were increased a hundredfold. However, such was not the case. The weekly meetings throughout the year seldom witnessed more than 15 students

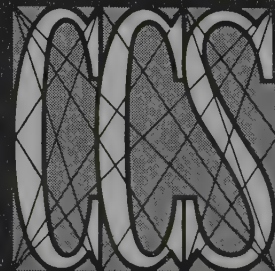
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present, though I must add that any discussion on the question of dating and marriage usually guaranteed an overflow attendance.

The students who attended the meetings were usually of good caliber. Unfortunately, their knowledge of the Church was quite lacking. What they needed was the most elementary instruction in the Commandments and the Sacraments, but this unfortunately could not be given to them. Since this absence of knowledge on the part of the student-members was shared, I strongly suspect, by most of their fellow-Catholic students, I fear that the Church cannot expect much of these students in their adult lives. A frightening but, I am convinced, a realistic conclusion.

One wonders whether other Junior Newman Club moderators would agree with me on this point. If their experience or the experience of a large number of them has been similar to my own, we have great cause for concern when one considers that more and more of our Catholic teen-agers will in the years ahead attend public high schools due largely to what might be called a question of "Catholic fecundity and Catholic economics."

The Teacher-Sponsor

Our Club was thankfully blessed in that it had as its teacher-sponsor a truly fine Catholic woman, who spent her-

self freely and eagerly in supervising publicity, mimeographing, and rounding up the strays; without her invaluable help, the limited success which we did enjoy would not have been possible. Unfortunately, her fellow-Catholic teachers in the school—and they were but a few—left a great deal to be desired in the help and cooperation which they gave to the Club; this point was a great disappointment. The Club did not receive any outstanding cooperation from the school authorities, but neither, on the other hand, were they hostile or unfriendly.

What type of program did the Club offer its members? The mandate of the Board of Education that no formal religious instruction be given on school premises did not afford even the most imaginative Program Committee much freedom of selection; the program was gaited on cultural, educational, and social lines. In arranging the program and activities, much help, advice, and material were received from the central office of the Junior Newman Club — a branch of the Archdiocesan Confraternity of Christian Doctrine. But even with this help, drawing up an attractive, interesting, and worthwhile program still remained a difficult accomplishment. A sample program for a term would be as follows:

October 7th — Life of John Henry Cardinal Newman —
Talk by Moderator

October 14th — The Works of Leonardo da Vinci—Film

October 21st — Introduction to Catholic Literature — Guest Speaker

October 28th — Tour of Local Parish Church — Conducted by Moderator

November 4th — Great Catholics in American History — Talk by Moderator

November 7th — Roller Skating Party

November 11th — Work as a Vocation — Discussion by Members

November 18th — Thoughts on Dating and Marriage — Talk by Moderator

November 25th — Thanksgiving Party

December 2nd — Wonderful Years of the Teens — Talk by Social Worker

December 9th — Qualities to Seek in Marriage Partner — Discussion by Members

December 16th — Christmas Dance at Local Parish Auditorium

December 23rd — Visit to Gregory Arms Nursing Home — Singing of Carols and Distribution of Gifts

Strong Competition

The program of the Junior Newman Club had to be attractive for the Catholic students, for it was competing for their interest with a host of attractive after-school activities such as the Dramatic Club and the Debating Society and with after-

school employment. Generally speaking, Catholic students were not drawn to the Junior Newman Club simply because of its Catholic flavor due to the fact that their loyalty to the Church was at best tenuous and weak. Some Catholic students would wander into one or perhaps two meetings of the Club "just to see what you have to offer," but, not finding the activities exciting enough to hold them, they would disappear and presumably would seek out more pleasing after-school activities.

From my experience with the Junior Newman Club, I have developed some strong convictions. The first and certainly the strongest is the supreme importance of the Catholic high school in the formation of Catholic teen-agers; such high schools are immeasurably worth the sacrifice and labor involved in their erection and maintenance.

The second is that though the Junior Newman Club has had at least in my four-year experience but a limited success and is reaching but a small fraction of Catholic students, it is still the finest instrument we possess in the public high school and so must be encouraged and aided.

The third is that the present interpretation of the First Amendment to our Constitution has aided in depriving most of the young people with whom I have come in contact of their rich Catholic heritage and in

giving them in its place the religion of Secularism.

The fourth and final conviction is that if the Church is to reach the Catholic student in the public high school it must accomplish this on the parish level through the all-important Confraternity of Christian Doctrine and must make this organ its first line of offense.

I do fervently hope that my experience, limited as it is, was unique and singular, but I must confess that I fear it was not at all singular and not at all unique. And, if it is not singular and not unique, what does this situation bode for the Church in the United States? And what does it bode for the country at large?



Religion in Politics

Hilaire Belloc, great English Catholic writer and defender of the Faith, gave an example in his life of what integrity as a politician meant to him. He was seeking election to Parliament in 1905 and his constituency was overwhelmingly Protestant. In a speech to voters, he said: "Gentlemen, I am a Catholic. As far as possible, I go to Mass every day. If you reject me on account of my religion, I shall thank God that He spared me the indignity of being your representative." Belloc won his seat in Parliament.

On another occasion, Belloc rose in the House of Commons to make this significant observation: "I should not hesitate for a moment, if I found it impossible satisfactorily to represent my constituency and yet to stand as I do for my religion, as to what course I should take. A political career is nothing to us as compared with our religion."

Sowing the Seed

Avenues of approach

PHILIP P. BRUNI

NO-one can deny that we in the Catholic Church have the most important and vital message to teach to the world: the message of Jesus Christ. It follows, then, that we are obliged to study the various publics of our audience, all mankind, and attempt to determine the media that will best serve our purpose. There are signs all around that the Church must, in the not-too-distant future, give more attention to, and capitalize on the tremendous interest in communications media today.

Some authorities openly state that the Catholic Church is presently lagging far behind in this field of communications and public relations. Most Rev. Lawrence J. Shehan, Bishop of Bridgeport, puts it this way: "Frequently we Catholics are criticized for having neglected this important field. This criticism, I fear, is sometimes justified. For the most part we have centered our efforts on our Catholic publications . . . But this leaves out of the picture that whole outside world which certainly falls within the Church's essential mission and which we can effectively reach only through the general press

and other modern media of communication."

"Why all the concern over public relations and publicity now?" you might ask, and then add: "The Church has survived without communications and scientific public relations for 2,000 years; it can survive another 2,000 years." Undoubtedly so. But remember, people got along without automobiles, ships, planes, telephones and television for many years, too. This doesn't mean, now that they are available, that they can be ignored; of course not. It's only common sense that they be utilized to our best advantage. And it's much the same way with our communications media. The Church has a message to teach, and it will profit by using whatever means are available. This is where communications and public relations enter the picture.

A standard accepted definition of public relations is that formulated by Mr. Denny Griswold, a famous public relations practitioner. "Public Relations," he states, "is the management function which evaluates public attitudes, identifies the policies and procedures of an individual or an organization with the public interest, and executes a program of action to earn public understanding and

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acceptance." The key words in this definition are "evaluates," "identifies," and, most important, "executes a program of action."

A Growing Awareness

Words often quoted in a work such as this are the following: "Nor does the Church handle its affairs particularly well on the public-information or publicity front. Having first used the word propaganda, the Holy See has failed to utilize the best talent in the field." (Audit of the American Institute of Management, 1956) Communications seminars, national and diocesan level meetings, and formation of Diocesan Bureaus of Information . . . these are but a few indications to show that the Church is at least aware of the need to use many and all instruments in spreading the word of God.

It cannot be denied, however, that understanding and use of communications media and public relations procedures in the Church are still in the formative stage. Need for a more active role by the Church in use of communications media was reiterated by the Most Rev. Thomas Gorman, D.D., Bishop of Dallas-Fort Worth and episcopal chairman of NCWC Bureau of Information, in his address at the faculty reception and dinner for the 1960 National Catholic Communications Seminar.

These are a few examples of

what others are doing in communications and public relations: All the major Protestant churches have public relations bureaus, and all with budgets of over \$100,000 annually. The Seventh Day Adventists stand out in this regard. In 1912, they established a department of public relations and today, 48 years later, they claim forty full-time workers. The Jehovah's Witnesses likewise have invested much time and money in their own public relations department.

In the field of motion pictures alone, the National Council of Churches allocated a budget of \$1,800,000 in 1957; the Missouri Baptist Convention allocates the substantial sum of \$600,000 annually; and the Methodist Church budgeted a million dollars a year over a period of four years. And it doesn't take much research to discover the staggering amounts which commercial firms employ in their public relations budgets.

Toward Better Understanding

All communications media can be used to make the Church better known and better understood to non-Catholics. These media can be used to further increase the faith and devotion of Catholics all over the world.

Our goal should be "All things for the greater glory of God." When this goal can best be attained through use of scientific public relations and by utilizing whatever communica-

tions media are available, let us, then, employ these means to the best of our ability.

If our contemporary society is to be thoroughly indoctrinated in Christian truths and values, it must be taught this message via every communication

medium available, whether it be the press, radio, television or a combination of the three; sound public relations policies, in the good and general sense of the word, must be formulated and presented to everyone everywhere.



Our Problem

Latin America numbers some 200 million inhabitants — most of young age — quickly multiplying to reach 600 million by the year 2000. Among them, there is an estimated 79 million whites, 22 million tribal Indians, 15 million Negroes, 82 million mixed, 1 million Asians. In the last 60 years some 10 million immigrants came from Italy, Spain, Portugal, Germany, France and Slavic countries; and half a million from the Orient, mostly Chinese and Japanese. Portuguese is the language of Brazil and French of Haiti; the rest of Latin America speaks Spanish, with some large segments of Bolivia, Ecuador, Guatemala, Mexico, Paraguay and Peru speaking native Indian dialects. English is spoken in most of the dependencies; the more literate groups in the capitals of the countries have fair reading knowledge of English and French. — Jaime Fonseca, NC-News.

Fishing the 'No-Hoper'

J. J. ST. JAMES

. . . but no case is hopeless

WHEN will our reputable and reliable theologians bring out a "ready-reckoner" which will enable un reputable and unreliable practitioners to grade souls into "Good; Mediocre; Indifferent; Hopeless"? Something after the fashion of a "Key to the Cross-Word Puzzles," I would suggest giving the combination and possible permutations of all the moral circumstances which bring about the aforesaid states.

Spare me, O Reverend Reader, your explanation that theology is not an exact science like mathematics or physics. Tell me not that a thermometer or some such instrument has not yet been invented to register the said degrees of Good or Evil, even with regard to a very general calculation. Many a time and oft, not on the Rialto, but in the Rectory, have I been rated for "wasting time on no-hopers and hopeless cases" and souls that called for very strong adjectives indeed. Very definitely do some of my clerical confreres, whether by the aid of the "ready-reckoner" which I have presumed unwritten, or by some seventh sense, I know not very definitely, and with a certainty amounting almost

to infallibility, deliver judgment that some "cases" are not merely wayward and wicked, but downright hopeless.

Soon after leaving the seminary and mixing with the "fishers of men" I became aware of a mental and vocal attitude among certain of the fishers. And pardon a digression by way of a caution. I do not write "all" or "many" but "certain" better expressed by that Latin demonstrative and distributive "quidem" which covers a sufficient number as to warrant this article. Now read on.

Let us take, for example, "Everyman," whom we will call "Prodigal" for the sake of graphic illustration. If "Prodigal" were possessed of a plentiful supply of this world's goods or of an outstanding talent, the verdict was "He will come good some time." More especially was this note of optimism and hope strengthened if "Prodigal" made some contribution to parochial funds once in a while. Indeed, on the oft overworked axiom: "Charity covers a multitude" the implication was given that the contribution absolved him to a very great degree. If "Prodigal" happened to be in the lower middle-class bracket, the attitude was one of indifference, veering neither

The author is a priest of San Diego.

towards optimism nor pessimism of conversion.

If "Prodigal" belonged to the poorer class, the verdict was: "No good," qualified with an adjective which discretion bids me omit; and by pastors weighed down by parochial debts, the rider was added: "You'll get nothing out of him!" If "Prodigal" belonged to the near-dstitute class, and moreover if he were colored or very unlearned, well, very briefly: "Anathema sit!" To each case in point I mentally fit the same set of moral, or perhaps I should write, immoral, circumstances.

Again, if the attempts of a "fisher" had met with failure or a rebuff, he would warn me: "You need not waste your time trying to convert him," or "He is a bigoted so-and-so." Or perhaps my hopes of "Prodigal's" coming good were blighted e'er they had sprung up, by the verdict: "A complete no-hoper." Some of my brother-priests have told me that such epithets created a prejudice in their minds which a closer acquaintance with the "Prodigal" often proved to be unjustified. Sometimes the "Prodigal" has been keeping his light hidden under a bushel or sometimes it was the technique of the "fisher" that had scared the "fishes" away by throwing stones into the water instead of "heavenly bait."

For some time this "fisher"

was content to accept the above-mentioned verdicts on the "fishes" who were not inclined to take the "bait." But after some experiences my attitude changed. As the stormy seas to Columbus and the high Himalayas to Hilary were a challenge, so did the "hopeless cases" become to me. I began to translate the epithets in the foregoing paragraphs as "Anything I can't do, neither can you," or: "I've failed to do anything with them, so there's no use in your trying." Not from a completely unselfish motive did I begin to cultivate the "hopeless cases." In fact I must confess that my "cultivation" contained a dangerous element in that I was resolved to disprove the illogical deduction: "If not by me, therefore, not by thee or by any other." This, in turn, was probably an illogical deduction on my part, of the simple statement of my "fellow-fishers."

A Final Contact

My "cultivation" is more a studied than a labored one. Through "Prodigal's" interests and those of his family I strive to contact the elusive one. Sometimes it is an occasion for congratulations; other times it is through sympathy on the occasion of a death, an illness, or an accident in the family circle; now it is to inquire how they enjoyed a holiday or a trip somewhere or to send them

a postcard with a brief line when I have taken to the open road myself. There are such times as birthdays, anniversaries, or Christmas and Easter, when I have found that a telephone call or a card has disposed the recipient towards a return to the fold or to good-will more than time spent in religious discussion.

Topical subjects, such as juvenile delinquency, entertainment, sport, books or family life have opened the gate to greener pastures many a time by my saying: "I just happened to read a splendid article on it in OUR SUNDAY VISITOR. (Or it may have been some such magazine.) I make a point of leaving the magazine with them and they later tell me that they read, not only the article I mentioned, but others as well, and they express themselves as pleasantly surprised at the quality and the tone of the whole.

At this stage you are probably visualizing my office as being crowded with inquirers and converts. Not crowded by any manner of means, but a fairly steady trickle week by week. "Paul plants, Apollos waters, but God gives the increase." And that "increase" is usually a slow one. Slow but none the less sure, and so sure that I really can go one better than St. Paul in his First Corinthians, where he thanks God

that: "I baptized none of you but Crispus and Gaius . . . and the household of Stephanus."

In one house Mrs. Smith informed me that she was a Catholic but that her husband was a divorced and bigoted Protestant. Her marriage could not be validated but I pleaded that she have the four children baptized. Yes, she would like to have them brought up as Catholics, but I would have to call and talk to her husband. Some days later I called again. Mr. Richard Smith, rejoicing in six feet with some inches to spare and a physique to match, met me on the doorstep. Having introduced myself, I informed him that I was come at his wife's suggestion, to talk to him. Richard looked at me as if he would dearly love to test his muscles in tossing me as far as possible from the door-step. Possibly the blend of determination in the simplicity and courtesy of my statement made him unbend a little.

Entrance Begrudged

Since the humble threshold could scarce accommodate both of us, he grudgingly said, "You can come in, but there's no welcome here for you." I felt that there was no need either to stress or to confirm the obvious, so I replied easily, "I always bring my welcome with me wherever I go!" Soon I was enthusing on the effect of religious training, love, obed-

ience, and reverence for parents on the characters of children in general and his in particular. Though Richard still avowed atheism, agnosticism and other "isms" which I am sure he could not have explained, he became so conciliatory as to consent to see me again for another discussion. The subsequent discussion will never help me in claiming a title such as "The Hammer of Heretics," "Melifluous Doctor" or "The Goldenmouthed." In the field of First Principles and Dogma, Richard and I had nothing whatever in common. We seemed to be in two fields so distinct and so far apart that not even an echo reached from one to another.

However, we found something in common in a couple of other fields — the football field, the race-track, the baseball games and the fights. Where such worthy subjects as "The Mystical Body," "The Indwelling of the Trinity" and "True Devotion" seemed to offer no stepping stone these provided a broad, smooth highway. Where theologians, popes and patron saints would prove obstacles, jockeys, prize-fighters and players would inspire, not only interest, but enthusiasm. Five or six times a year when I passed Smith-ways I exchanged a few pars with Richard and listened to his stories of "miracles" in these physical

feats and fields, while sometimes I wondered how he would regard the story of St. Francis preaching to the birds, or St. Anthony to the fishes, or St. Raymond walking across the sea.

Four Years Work

Four years passed by and the Smith Family seemed still to be in the middle of the Desert of Indifference and quite content to remain there, as far as I could see. I was reflecting that I should write them off with some of the adjectives I have been deploring in a foregoing paragraph. The early martyrs of the Coliseum seemed not to have a scrap of influence as compared with contemporary prize-fighters of the ring, and miracle-workers like St. Francis, St. Anthony and St. Therese seemed to have deserted the field, leaving it to such as celebrated baseball players, jockeys, and movie stars: The Communion of Saints versus the Communion of Sport and Celluloid and I was ready to grant the victory to the latter when I saw Mrs. Smith with two of her older children at Mass. A few weeks later she came to arrange for the baptism of the four "prizes" and their attendance at catechism class with the full knowledge and approval of the "Lion-heart." Is it too much to ask God's Providence to allow "the base" to fall out of the

"triangle" and the validation of the marriage, and the conversion of the "Lion-heart"?

Has such a victory conferred on me a faith that moves mountains and a zeal and enthusiasm like St. Paul's? Not by a very long chalk. The Woman at the Well who had five husbands would probably be drawing water until a month before Judgment Day before I would attempt her conversion. And a notorious crook, like Zacheus, would probably be engrafted into the tree before I would have the courage of calling him down and inviting myself to his place for dinner, as the Master did. The Good Thief and Mary Magdalen I shall dismiss without comment. And yet, for every one "hopeful" He selected, Our Savior seems to have settled for about ten souls who could make a fair bid for qualifying for some of the unhappy epithets discussed in foregoing paragraphs.

A group of us were discussing the marvelous results of the "fishing" of Fra Junipero Serra in the heat, distance and un-Freewayed Coast of California, and we asked ourselves: "What is the explanation of the immense difference in the size and quality of his 'catch' and ours?" Various answers were given. One "fisher" vouched that the "world, the flesh and the devil" were not one-tenth as potent as in our

day. Another proffered the view that "our work will probably seem as great in the light of history." O happy thought! If it does happen, all honor to the "Light Brigade." Is the difference accounted for by the fact that most of us are quite content to "stay with the ninety-nine" and let the Lost Sheep find its own way Home?

In a ward of a T.B. hospital I paused to inquire of an emaciated military-looking gentleman how he might be progressing. Soon I was listening to some of his life-history. He had been a ship's captain, had sailed the Seven Seas and had been to Ireland, and his name was Cerdic Storm, called after some Olde Englishe Poete. When I felt I had established myself socially I inquired if Cerdic were a Catholic. I was not prepared for the reaction that followed. A sudden change came over Cerdic's face and with a vicious glare he snapped: "I don't believe in any of that d... stuff." Before the shock waves had ceased registering I reminded him: "Look, Cerdic, God has brought you through so many dangers at sea already, if you were to ask Him, He might give you back your health. If you do not, you will certainly be carried out of here in the undertaker's box."

The Shell Cracks

My blunt words must have contained some of the quality

of the "two-edged sword." Cerdic's aggressive front disappeared and he burst into tears and gripped my hand as a frightened child might clasp at its father's. As I listened to the sobs, I felt if ever I had "goofed" it was now, so to change the theme I inquired: "Have you any relatives in this district?" He replied: "No. My people live in X," and he named a city about 1500 miles distant, and he continued: "I have not seen any of them since I left home at the age of 16. I think my brother lives there but I do not know his address or which part he lives in."

"What is his name?" I inquired. "I am going there on a holiday next week and I shall see him and tell him you are ill and to come and see you." The brother's name was Eric so with that information I took my leave.

There seemed little hope of my contacting Eric, since X is a city of three and a half million people. One evening I glanced in the telephone directory and found that scarcely half a dozen subscribers rejoiced in the name "Storm." In the next street I found Eric who thought his brother had long since followed his poetic namesake. They came of a wealthy family and Cerdic had given a lot of trouble to the parents, who decided that the best way to dispose of him was to place him under a ship's captain to

learn navigation. So he dropped out of the family circle, and the only communications came through the police department, when Cerdic took to writing, not poetry, but bad checks.

Eric wrote him and sent him some photographs of the family so when I called to see Cerdic I found a big change in him. I gave him a simple prayer book, and a small meditation book, both cheap publications of the Catholic Truth Society, with the encouragement: "Read them, they cannot do you any harm." Cerdic gave no sign whatever of the supernatural life, and his natural one seemed to be running out very quickly.

Eric came up to see him and the meeting after 40 years must have been a strange one. I was then transferred to a town some 200 miles away and the only reminders of Cerdic were the times his emaciated, despairing face came between me and the lines on my Breviary. Four months passed without my hearing anything of Cerdic and I felt that by this time he must have passed on. I returned to that town for the priests' retreat and received a message to go to the Sanatorium, that Cerdic wished to see me.

The Happy Ending

I had been praying that he might receive the grace of conversion, and Cerdic had been received into the Church years before in Scotland. I gave him the Last Sacraments and he

died next day. He had married a simple Irish girl in Cork City, deserted her and her three children and the rest of his life was that of a "rolling-stone." Strange to relate, he had attended Mass up to about a year before his health collapsed, but loneliness and his physical state seemed to have thrown him into despair. I wrote to Dr. Lucey, the Bishop of Cork, asking if the widow could be contacted.

A reply came to me from her within a matter of weeks. She was living with her married daughter in a Midland city of England. She was thankful to God for two things: first, that Cerdic had died having received the Sacraments, a thought that we can well appreciate; the second: that she had been made aware of it, since now she

could apply for a widow's pension. She stated that her little grandson had made his First Holy Communion just about the time that Cerdic had returned to the Fold. Could it be that the "efficacious grace" Cerdic received was a direct result of the Sacrament?

Child psychologists are agreed that it is far better that a child be "forward" and over-confident than diffident and timid. Surely the same principle applies to priests, particularly newly-ordained, with regard to the effects and action of God's grace. The mercy of God is above all His works — reaches even to the heavens. "No-hoper, no-good . . . hopeless"? Tell it not in Gath! Whisper it not abroad in the streets of Ascalon . . . There is NO CASE hopeless.



Eminent Mistakes

"Somebody chatting about the mistakes of the Top People should have quoted Shaw and Wells, two striking examples. Shaw (see the preface to *Back to Methusaleh*) took the Immaculate Conception to mean that Our Lady and all her ancestors in the female line were born of a virgin. Wells assumed it to be the same thing as the Virgin Birth. Each could have got the accurate version in five minutes by asking the nearest priest. Neither could stoop to such a humiliation.

"There are two kinds of knowledge, as Johnson said: What you know already, and what you know where to find. But he overlooked one great obstacle. See Pride (sin of). We all have it." — Pasquin, the London Universe.

The Sodality of Our Lady

A way of life

ROBERT J. BURROUGHS

FEW priests sufficiently understand Sodalities of Our Lady. Do you know that men as well as married couples can become members? There is no age limit. Pius XII was active as a Sodalist over 50 years. In fact it was he who wrote the encyclical *Bis saeculari* to remind the whole Catholic world that all laymen aiming actively at sanctity should be Sodalists. It was he who, in a special letter to the United States written in 1956, urged more maturity and greater selectivity among Sodalists.

Weekly or bi-weekly meetings are recommended; monthly meetings are not sufficient. True Sodalists do not receive Communion once a month; they try to receive daily.

The old-fashioned ideas about Sodalists are like the old soldiers who cling to them. We call them "associate" members and, though they are good Catholics in varying degrees, they do not live up to the norm demanded of a true *Bis saeculari* Sodalist as the Holy Father desires. We let them "hang on" in hopes that some good will rub off onto them from the active members.

Father Burroughs is chaplain and teacher at Our Lady of Mercy High School in Detroit.

Sodalists are leaders who have been thoroughly trained and tested. They have been taught the meanings of the Mystical Body, Catholic Action and the Lay Apostolate. They learn to live the Mass and the Christforming Eucharist. Mental Prayer and Spiritual Reading are a daily part of their "way of life," similar to a priest's or sister's.

Their Perpetual or Permanent Consecration is comparable, in a sense, to a priest's ordination or a sister's profession, though not binding under pain of sin. Preparation for it should be proportionately as thorough. Many priests shy away from being their Directors because, under the guise of many excuses, they either realize that "nemo dat quod non habet" or fail to realize that an hour a week is helping to form saints out of top, nuclear Catholics as well as to inspire themselves to be better priests. They sometimes forget that charity begins at home among those of the "household of the faith" especially when excuses suggest: "I'm giving five to ten hours a week to instructing converts and so I do not have time for the Sodality," or "We have too many organizations in the parish already," etc.

Pius XII said, "The Sodality of Our Lady, perhaps more than any other existing organization, is the answer to the lay apostolate in parishes today." Do some pastors consider themselves wiser than the Holy Father himself? A proverb says: "He that is wise hearkeneth unto counsels."

Aims of the Sodalist

Potential Sodalists are those who want to do more and better and greater things for Christ. They aim at (1) Personal sanctity, (2) Sanctification of others, (3) Catholic Action — working for the good of the Church in any way the bishop or his delegates, the priests, desire, (4) Veneration of Our Lady in a way greater than that of an ordinary Catholic.

One does not become a Sodalist and resign as an Altar Society or a Holy Name member. One becomes a Sodalist and then a better member of other parish societies. On page 15 of the rule book of the Legion of Mary, it states that "Sodalists are the spiritual powerhouse of a parish" and that it should be their aim to promote new and better Sodalities.

A priest alone can be the head and Director of a Sodality. A prudent, zealous, and holy pastor should be happy to be active as one. He can delegate his powers and let a sis-

ter moderate a meeting, for example, when he cannot (*not*, will not) be there. His power has been canonically conferred on him. With true priestly spirit ought the Director assume and fulfill his duty, without tyranny as well as without timidity.

The Director is the very soul of his Sodality. The well-being of the members depends, in a great part, on his zeal, prudence, knowledge, vitality, and devotion. In a word, he can make it or break it. If a Sodality is weak or fails, generally the Director is weak or has been uninterested. Living for Christ is romantic if the priest himself is truly another Christ. A Director, though leading from the background, will animate an entire Sodality with his life. He directs it and others do the work. Theirs is a "way of life," as his priesthood is his own way of life. Yet both work for the cause of Christ, to make everyone Catholic and to make all Catholics saints. The priest who zealously directs a Sodality, infuses his own spirituality into the members and they become part of him. His role is magnificently sacerdotal, that "They might have life and have it more abundantly." A *pusillus grex*.

Spontaneous Action

The activity of each Sodality, though it originates with the Director, is nevertheless com-

pletely spontaneous. He is a moral force. Peacefully and yet powerfully, Sodalists feel attracted to his direction rather than submissive to it. His thoughts pass through every mind and into every heart. The Director shows them the life of Christ and inspires an awareness for ever greater Christ-likeness. He and his Sodalists have offered Christ their hands, their hearts and their all. They say "Make my heart like unto Thine." Love takes the work out of their labor and they find peace under a sweet yoke and a light burden.

The ideal is this: Since assistants come and go while

pastors are generally more permanent, the pastor himself ought to be the Director if he is a true Shepherd of his sheep. A Director, then, can do much good — or harm. After all, all real authority comes from God. Thus St. Paul spoke of himself as "an apostle, not at all delegated by men, but by Jesus Christ, and by God the Father . . ." A Director ought to try to overflow with true holiness. With this overflowing, he will nurture others. He must be a man of supernatural life and spirit. We should say of the Director what St. John said of Jesus: "All true life was overflowing from His abundance.



Good Pagan's Paradise

"If I were annihilated tomorrow, I would know that I had already found the supreme joys of human life. I have had books and games and animals, the sea, and travel and friendship. To these have been added the supreme joys which a wife and child can bring a man. I have also had many opportunities to help other people over hard places. This last joy, the joy of kindness, is, in a way, the greatest joy in life, for it is always within the reach of every human being."—Dr. William Grenfell, friend and physician of the fisher-folk of Labrador.

The Liturgy and Rubrics

WALTER J. SCHMITZ, S.S., S.T.D.

Various solutions

WE are making extensive renovations with our church and the moving of consecrated marble altars is involved. Must these altars be reconsecrated? Just when do altars lose their consecration?

"A fixed altar loses its consecration, if the table were separated, even for a moment only, from its supports.

"An altar, whether fixed or movable (or altar stone), loses its consecration:

(1) By the notable fracture of the table or of the support. A fracture may be notable either on account of its *extent*, or on account of the *particular place* where it occurs. Hence there would be a notable fracture, e.g.:

"a) If the table were broken in two or more large pieces;

"b) If at the corner of the table that portion which the consecrator anointed is broken off;

"(2) By the removal of the relics, or by the fracture or removal, by chance or design, of the small stone slab or cover placed over the *sepulchrum* (except the case in which the bishop or his delegate moves the slab to fix it, or repair it, or replace it, or to inspect the relics).

"If there is only a slight frac-

ture of the slab, or it is merely loose, the altar does not lose its consecration and any priest may repair or fasten the lid with ordinary, unblessed cement, *without*, of course, removing it from its place.

"If, however, the stone which covers the *sepulchrum* has merely become loose, it may be fastened with new cement, provided it is not removed from its place. The cementing is to be done by a bishop, unless the bishop has an Apostolic Indult by virtue of which he may subdelegate his power to a priest. The cement must be blessed according to the formula found in the *Pontificale Romanum*.

"If a church is desecrated, the altars (fixed or portable) are not hereby desecrated." (*Consecranda*, Schulte-O'Connell)

CELEBRANT AT SOLEMN MASS

Since the new regulations effective the first of this year I have been confused about the ceremonies of the celebrant during the epistle and gospel of a solemn Mass. I have read the opinions of Father Walter Schmitz and Father Fred McManus, both of Catholic University, on the procedure to follow. They do not agree and I am confused because I have seen different ceremonies in the various parishes in our dio-

cese. What are we to do and what is the correct ceremony?

Many of our readers have made inquiries about this, and to maintain this writer's view the following evidence is submitted.

Number 523 of the decree *Novum Rubicarum* reads: "At solemn Mass, the celebrant may sit, between the deacon and subdeacon, at the epistle side by the altar, while *Kyrie, eleison, Gloria in excelsis*, Sequence and Creed are being sung; at other times he stands at the altar, or genuflects, as directed above. The same rule holds for a sung Mass."

How much more explicit and how much clearer could the text be! Consequently, we feel that until the Sacred Congregation of Rites explicitly says so in a decree, it is important to follow the rubrics of the Solemn Mass as they have been outlined in the various manuals of ceremonies.

Father J. B. O'Connell of England has been holding for the celebrant to take his place at the sedilia during the sung epistle and gospel. In the May issue of *The Clergy Review* he writes as follows: "I have heard—on good authority but not from Rome—that S.R.C. has given a *private* reply to the effect that the celebrant is to remain at the altar *donec aliter forte provideatur*.

"This reply does not in the

least surprise me. S.R.C., whatever the views of its consultors—and they are, of course, only consultors—is very sensitive, and understandably, about any unauthorized anticipation of its decision. I opine that the terms of this private reply do not rule out the possibility of a different view becoming tenable eventually."

PRIEST WITH DEFECTIVE SIGHT

My sight is failing and I have permission to say the Mass of Our Lady. Please indicate for me the rite of the Mass, when I say Gloria and Credo and what Preface, etc.

The Mass, *Salve, Sancta Parvula*, the fifth of the votive Masses of the Blessed Mother, may be said at any season of the year.

The Gloria will be said whenever it would be said in the Mass of the day according to the calendar of the church in which the Mass is being offered; on Saturdays and on the anniversary of his ordination to the priesthood.

There would be only one oration and he would not be required to say the *Oratio Imperata*. Preface (which would be that of the Blessed Virgin); the words, *et te in veneratione* would be recited, except on feasts of the Blessed Lady that have their own proper Preface.

The same rule that holds for the Gloria would hold for the

recitation and non-recitation of the Creed.

This Mass is not to be offered on the last three days of Holy Week.

‘MISSA PRO POPULO’

When a feast is transferred, is the obligation of the “Missa Pro Populo” also transferred?

The Code of Canon Law says that “on the feast of the Nativity and if any feast of precept fall on a Sunday, it suffices that the pastors apply only one *Missa pro Populo*. If a feast is transferred so that on the day *ad quem* not only are the Office and Mass of the feast celebrated, but also the obligations of hearing Mass and abstaining from servile work observed, the Mass for the people must be applied on the day *ad quem*, otherwise it is to be applied on the day *a quo*.”

The transfer of a feast to which the “*pro populo*” obligation is attached does not affect the offering of the Mass unless it involves the transfer also of the obligation of hearing Mass and abstaining from servile work.

PARTICIPATION OF THE LAITY

In any Mass, Missa Cantata or low Mass or dialogue Mass, do the faithful recite the Domine, non sum dignus?

The Instruction on Sacred Music and Liturgy of Sept. 3, 1958, directs that at sung Masses the faithful who are about

to receive Holy Communion should say three times with the celebrant the *Domine, non sum dignus*. In a low, dialogue Mass, those who are to communicate are instructed to recite the *Domine, non sum dignus* with the celebrant. At no time do the faithful say the *Domine, non sum dignus* before the celebrant’s Communion.

PROPER DRESS FOR CELEBRANT

When the celebrant of Mass preaches, is it proper for him to remove any of his Mass vestments? I have seen some priests remove the chasuble or manipule or both. Also, is it necessary to wear a stole when distributing Holy Communion?—when preaching?

Rubricans generally direct that the celebrant does not remove any of his vestments when he preaches at the Mass which he is offering.

All of the books of ceremonies direct the priest to wear a stole when he assists at the distribution of Holy Communion. We are instructed to always wear the surplice and stole when handling the Blessed Sacrament. An exception is made when on a sick call, but even then the stole is worn. The wearing of a stole when preaching is optional.

FUNERAL ON FEAST OF SACRED HEART

The new rubrics list the feast of the Sacred Heart as a day on

which funeral Masses may not be said. Does this mean that the indulgt of S.R.C. of October 16, 1940, no longer applies here in the United States — wherein funerals were prohibited on Epiphany and Corpus Christi but not on the Feast of the Sacred Heart?

The new rubrics, effective Jan. 1, 1961, revoked all privileges and indults that are contrary to the new legislation. Consequently funerals are not allowed on the days forbidden by the new rubrics, and the former indulgt granted to the United States is not effective.



Bl. William Filbie, Priest, Martyr

Born at Oxford, educated at Lincoln College, Bl. William Filbie embraced the faith, entered Douay, and returned to the English Mission in 1581. He was arrested at Lyford, with Fathers Ford and Campion, and condemned with them at the Tower in November, 1581. The following May he was drawn to Tyburn.

On the scaffold a sheriff's man finding a little wooden cross in the martyr's handkerchief, held it up, saying, "O! what a villainous traitor is this that hath a cross," and some of the people repeated the cry. But Father Filbie smiled and made no reply. He was no more ashamed, says his biographer, of this his Saviour's banner than of his crown, which he had taken care to shave.

Then the sheriff said, "Filbie, the Queen is merciful to you, and we have authority from her to carry you back, if you will ask her mercy." Filbie answered, "I never offended her." "Well, then," said the sheriff, "make an end." And then desiring all Catholics to pray for him, he prayed, saying his Pater and Ave, and "In manus tuas," etc.; and when the cart was drawn away, he said, "Lord, receive my soul," and so hanged, knocking his breast several times, till some pulled down his hands; and so he finished his mortal life, Tyburn, May 30, 1582.—Bowden's **Mementoes**.

The Code of Canon Law

V. REV. PAUL R. COYLE, J.C.D.

Sisters' confessions

HOW does the element of the place where the confessions are heard affect the validity of the confessions of religious?

The response which the Pontifical Commission issued on November 24, 1920 did not settle the question whether the place for the hearing of confessions made by religious when utilizing the grant of canon 522 is a necessary element for validity, so that their confessions when heard outside a church, outside a public or semi-public oratory, or outside any other place legitimately destined for the confessions of women, would be invalid. Some authors argued that such confessions were valid, while others denied this.

Those who maintained that such confessions were valid used the following arguments:

(1) The circumstance of place is not required for the validity of the confessions of women, and therefore it is not required for the validity of the confessions of religious who utilize the grant of canon 522, for in such cases religious are accommodated in the law after the fashion of laywomen of the world.

(2) The declaration of 1920 states that in the places there mentioned the confessions of religious are lawful and valid.

If they are made outside the aforementioned places, it follows that they are unlawful, but it does not follow that they are also invalid.

(3) A similar doubt had existed concerning article 14 of the decree "Cum de sacramentalibus," and the Sacred Congregation for Religious declared privately to the Ordinary of Linz on July 3, 1916, that the word *liceat* of the aforesaid article did not affect the validity of the confessions, nor did it prohibit the hearing of the confession in some other fitting place. The interpretation of canon 522, which canon does not restrict but rather extends the grant made in the former discipline, should follow the favorable interpretation of the earlier law.

Vermeersch considered his opinion solidly probable, and according to Schaefer it was defended in a thesis for the degree of master of arts at the University of Louvain in 1922.

Those who argued that such confessions were invalid offered several arguments: (1) Their principal contention was based on the word *dummodo* contained in the response of November 24, 1920. In pointing to canon 39 they argued that the insertion of the *dummodo* clause, which was omit-

THE CODE OF CANON LAW

ted in canon 522, implied a *conditio sine qua non* and was equivalent to an explicit declaration that this clause contained mention of a condition essential for validity relative to the specific law interpreted by the Pontifical Commission.

(2) The order of words indicates this inasmuch as the response does not say "valid and lawful" but "lawful and valid."

(3) The Pontifical Commission expressed its mind privately in favor of this position. The President of the Commission gave a reply, not officially published, to the Ordinary of Luxembourg on January 16, 1921, in which it was indicated clearly that the element of place is necessary for validity.

In practice, any religious confessed validly if she approached a confessor who was approved for the hearing of women's confessions and she furthermore confessed lawfully if the confession was made in a church, in a public or a semi-public oratory, or in any other place legitimately destined for women's confessions. This practical conclusion was warranted because the Church supplies jurisdiction in cases of positive and probable doubt.

Settled in 1927

The controversy continued until a declaration of the Pontifical Commission on December 28, 1927, settled the matter. The Commission was asked

"whether the confession of women religious if made outside the places mentioned in canon 522 and in the reply of November 24, 1920, is only unlawful or also invalid." It replied, "In the negative to the first part, in the affirmative to the second."

In commenting on this decision shortly after its publication, Creusen regarded it as severe, since it made the validity of jurisdiction for a sacramental act depend upon the legitimate designation of the place in which that act is performed. Goyeneche called the idea something new in law. Sobradillo deemed it strange that the decision was rendered contrary to the very common opinion, but felt that actually it was the desirable decision. For since almost all of the authors had maintained that the element of place was not related to the validity of a confession made under the allowable procedure indicated in canon 522, they were also of the opinion that a place chosen in a particular case by a confessor in accordance with the prescriptions of canon 910, was a legitimately destined place, and that accordingly women religious could validly and lawfully go to confession therein. Such an opinion gave grounds for believing that any reason at all was to be considered sufficient for hearing the confessions of women religious when utilizing

the grant of canon 522 outside the legitimately destined place, e.g., in parlors. The response of the Pontifical Commission also served to prevent abuses of the privilege conferred in canon 522.

Perhaps the Pontifical Commission would not have rendered this decision (thus Sobradillo) if authors had not disputed the question whether the element of place relates only to the factor of lawfulness or also to the factor of validity, and also examined the question, as did Maroto (1875-1937), whether a place chosen by the confessor in a particular case in accordance with the prescriptions of canon 910, is to be considered as a legitimately destined place.

Sobradillo and Creusen conceded to the opinion of Maroto great probability before the response of 1927. However, after this same response, Sobradillo said that the contrary opinion was to be preferred to Maroto's, while Creusen believed Maroto's opinion to be excluded absolutely.

The 'Place' Defined

Sobradillo argued that the Pontifical Commission meant that a place legitimately destined for the hearing of confessions was to be understood as the confessional, at least whenever this was found outside a church or a public or

semi-public oratory. And a place chosen in a particular case according to the prescriptions of canon 910, does not come under the name of a confessional, for the canon distinguishes between these two by using the words *extra sedem confessionalem*. Thus, according to Creusen, a religious who is not gravely ill and therefore may not avail herself of the use of canon 523, and who is unable to go to confession to a place destined for the hearing of women's confessions, could make her confession only to a confessor who has special jurisdiction. The reason is that the place *extra sedem confessionalem* in which she would have to confess because of illness is not a legitimately destined place. Maroto, on the other hand, said that such a place is legitimately destined, for whenever an approved priest lawfully hears the confession of a laywoman of the world the place is, in consequence of the ruling contained in canon 910, lawfully destined also for a woman religious who makes her confession under the same circumstances.

The opponents of Maroto's opinion further argued that it would lead to the very abuses which the Pontifical Commission wished to prevent by means of its declaration of 1927 which postulated the element of place for the validity of a confession made within what

according to canon 522 was allowable.

The opinion and the very terminology of the opinion of Maroto was confirmed when the problem was solved definitively in a response of the Pontifical Commission under date of February 12, 1935. The Pontifical Commission was asked:

Whether the words, *loco legitime destinato*, which were the subject of the interpretation of canon 522 on November 24, 1920, are to be understood only of a place habitually designated, or also of a place designated on and for a single occasion, or chosen in accordance with canon 910.

It replied, "In the negative to the first part; in the affirmative to the second."

Practical Conclusions

Relative to the element of place, the following practical conclusion may be drawn with regard to the validity of confessions when made in accordance with the grant of canon 522 by religious to a confessor approved for hearing the confessions of women:

(1) Wherever the confession of a laywoman of the world may be heard lawfully, a woman religious may be heard validly. But the complete reversal of this statement is not true. Therefore it is incorrect to say that, if a laywoman of the world confesses unlawfully inasmuch as the confession occurs in an unlawful place, then a woman religious confesses invalidly in that place.

(2) The confession is valid if it is made anywhere in a church, or in a public or a semi-public oratory, or if it is made in any place legitimately destined for the confessions of women, or also in any other place legitimately chosen by the confessor or penitent for that particular occasion.

(3) If the confessor has the special faculties necessary for hearing the confessions of women religious, he always hears them validly, regardless of place. For lawfulness, however, the general rules for the confessions of women must be followed. (Fazzalaro, "The Place for the Hearing of Confessions")



Echoes in the House Divided

"Within the Church of England there are followers of two fundamentally distinct religions. The situation has been recognized as scandalous by all who believe that a church ought to teach consistent truth in all matters essential to salvation."

—Bishop Knox, Anglican, in 1928.

Books in Review

The Liturgy of the Roman Rite

by Ludwig Eisenhofer
and Joseph Lechner
tr. A. J. & E. F. Peeler
ed. H. E. Winstone

Herder & Herder, New York
1961, pp. xv & 508, \$8.50

THIS book of German origin, from Eichstaett, has a highly respectable pedigree. Begun in 1890 by Msgr. Thalhoffer, it was unfinished at his death in 1891, and it was not until 1912 that his work, revised and completed by Dr. Eisenhofer—who labored at it for six years—was published. After the First World War, Eisenhofer prepared a much longer book and this, which appeared in 1924, was such a success that by 1937 a fourth edition had been published.

After the Second World War Dr. Lechner took up this book and in 1950 brought out his edition (the fifth of the original book) which was quickly exhausted, and a new edition appeared in 1953. It is this edition that has been translated by A. J. and E. F. Peeler, and edited by Fr. Winstone.

He has immensely improved *The Liturgy of the Roman Rite* by bringing it up-to-date—e.g., he has entirely rewritten the chapter on Holy Week—and by augmenting the bibliographies that are attached to each section and which are a very valuable feature of the book. He has enhanced their value “by incorporating, wherever pos-

sible, works in English, or works which are more generally accessible to English and American students.”

It was Dr. Lechner who gave this book the title *Liturgik des roemischen Ritus* and it has been kept in the English translation, but a better name, because more descriptive of the contents, would be a “History of the Roman Rites,” since it deals almost entirely with history, and only incidentally with liturgical law (rubrics) and ceremonial which are equally parts of the Roman rite. In limiting itself almost entirely to the historical development of the rite—and the limited treatment runs to over 500 pages—it has fulfilled its purpose, which is “to give a comprehensive survey of liturgical history and practice,” and also “to indicate to the student the sources where he can find the further information he seeks in the pursuance of his studies.”

The book under review gives us a good example of the thoroughness of German scholarship. Look, for example, at the enormous documentation contained in the immense number of references, many of which Fr. Winstone has relegated to footnotes “to facilitate rapid reading.”

This book is excellent, and can be correctly described as a miniature encyclopedia of the history of the Roman rite. It will establish itself quickly in its English dress as a standard work of reference, and should furnish pro-

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fessors of Liturgy in seminaries with a reliable textbook packed with information of great interest and with many items hitherto not easily accessible. The accounts of the historical development of the liturgical books, and of the rites of Mass and Baptism are especially good.

Since this book is likely to have much success and continue to be republished, it will be useful to indicate a few minor points that need attention. References to the Roman Ritual should be brought into line with the new numbering of the typical edition of 1952 (and this, and not the 1925 one, is the latest typical edition, see p. 39). The newest edition of the *Leoni-anum* appeared in 1956, that of the *Gelasianum* in 1960; and a new edition of *Missale Gallicanum Vetus* was published in 1958.

The newest edition of the Roman Martyrology is that of 1956 (fourth *post typicam*). The section on the use of the vernacular—so typical and important a subject nowadays—clearly needs overhauling; it is badly out-of-date.

Would it not be well to emphasize (p. 131) the necessity of the conopaeum as the only certain sign of the presence of the Blessed Sacrament in any tabernacle?

A ciborium (p. 143) should be gilded within (S. Cong. Episcoporum et Regularium, 26 July 1588 and *Caeremoniale Episcoporum* III, xxx, 3); folded chasubles are no longer used (p. 151); the Feast of St. Joseph the Workman has replaced the Solemnity of St. Joseph (p. 235); the Conventual

Mass is now celebrated, normally, after Terce (p. 246); and the Creed is no longer said on the feasts of angels (p. 294).

Among the multitude of books now being published on the Liturgy the book under review is outstanding by its excellence, and great gratitude is due to the translators of *Liturgik des roemischen Ritus*, to Father Winstone, and to the publishers for enabling those who do not read German to benefit by such erudition. — Rt. Rev. J. B. O'Connell, BUILT Wells, Wales.

Power and Responsibility

by Romano Guardini

tr. Elinor C. Briefs

Regnery, Chicago
1961, pp. xiii & 104, \$3.00

DURING the visit of Daniel Webster to England, a Londoner, after having heard the massive, leonine orator speak, was asked what he thought of him. He answered, "I think Webster is a living lie! No man is as great as Webster looks." Of Monsignor Guardini we could say almost that he's too good to be true. It is thrilling that one of our fallen nature should so have taken himself in hand and developed into the wise and saintly seer that his books show him to be.

(Incidentally, he is sufficient refutation of Israel's current charge that in the indictment of Eichmann all Germany stands accused. There is not a figure in the short but troubled history of the Jewish state—ringed around by a million displaced, homeless Arabs—who has opposed "blood and iron" as a

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governmental policy with one-tenth the moral elevation the Monsignor has shown. He is so thoroughly the embodiment of all the Nazis hated that he would have himself ended up in the concentration camp had he not eluded the Storm Troopers in close pursuit. Today the widespread and intense admiration he commands in Germany, among all creeds and none, is proof enough that the nation's heart is sound.)

Like all the Monsignor's works, this present volume is not meant "Virginibus puerisque." One must really settle down with the distinguished theologian to profit. Viewing the present in its unprecedented historic import, the Monsignor is not dismayed. If these are indeed the days "that try men's souls," he is confident that the outcome can be glorious. We have but to avail ourselves of our spiritual resources and keep close to Christ. The secularist's query, "Can science save us?" is for him inane. Science will be doing its utmost for us if it checkmates science. Only the religious man, his heart faith-filled, his eyes alight with Christian hope, can be trusted to lead in the fight.

The State, no more than science, can save us. Its attempts to displace Providence in our day do little more than encumber us. Moreover, those efforts tend to impersonalize our relations to the neighbor's need. Finding the neighbor stripped, robbed and left half-dead on the Jericho road, we 'phone for Travelers' Aid. Man, rather than shift his responsibilities to the State, must enter himself and come to realize his pow-

ers "under God." As the Monsignor says, "Before all else, man's depths must be awakened. His life must again include times, his days moments of stillness in which he collects himself, spreads out before his heart the problems which have stirred him during the day." The preparation for all this is asceticism, the Monsignor tells us, that anvil for hammering out character.

The author would almost seem to be indicting the "American way" when he describes the target for the ascetic's aim: advertising, loud sensationalism, noise in all its forms. In self-defense man must "acquire a certain distance from things; must train himself to think independently, to resist what 'they' say." For man, this asceticism means that "through self-discipline and self-restraint he develops from the core outward, holding life high in honor so that it may be fruitful on the level of its deepest significance." If we priests lose our way through life's underbrush, it won't be because our wiser elder brother has not shown the trail. — John E. Coogan, S.J., West Baden College, West Baden Springs, Indiana.

Before His Face, Vol. I
by Sister Helen Madeleine
by Gaston Courtois

Herder & Herder, New York
1961, pp. 347, \$6.50

THE book contains 25 meditations. There are meditations here on the Mass, on the Office, on various virtues, on the Blessed Mother, on Suffering, and on other subjects which are meaning-

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ful to the priest. There is here nothing startling, nothing new. Yet the old things are said in a fresh and interesting manner.

The book might well be summarized by the words in which Cardinal Cushing indicates in its preface what he expects of a book of meditations: "It must be readable, it must be practical and down to earth, it must present age-old truths in a new and challenging way, it must suggest a plan which different temperaments can adapt to their own inclinations and needs. *Before His Face* seems to meet all these conditions." — Vincent M. Eaton, S.S., St. Charles College, Catonsville, Md.

Nuestras Oraciones Catolicas by Canonigo Jose Strugnell

Editorial Progreso, S.A.
Sabino 275, Mexico, D.F.

THE importance of languages in the field of commerce, education, diplomacy and religion is daily becoming more apparent to everyone. The schools on every level and the Department of State are endeavoring to focus attention upon this vital fact, as it is so clearly manifested in the U.N. Assembly and various other areas. Fortunately, the Church, too, is becoming increasingly cognizant of the serious apostolic-language deficiency which exists in the United States today, especially as regards its Spanish-speaking population; and is, in at least some degree, doing what it can to alle-

viate and ameliorate this critical situation.

The difficulties encountered by thousands of Puerto Ricans serving in the military forces of the United States, the gang fights in New York and other localities, the material and spiritual plight of itinerant Mexican workers come to labor and reap a "Bitter Harvest" in Midwest and Northwest fields, the vast number of Spanish-speaking citizens of the U.S. residing in Los Angeles and the Southwest sector of the U.S., many of whom speak only Spanish, emphasize only too clearly that something must be done to contact, assist and instruct our Spanish-speaking brethren.

The Catholic hierarchy is concerned about this problem and providing for instruction in the Spanish language in many seminaries throughout the nation. This is, indeed, a dire necessity; for as Father Alphonse Simon, O.M.I., speaking of the more than two million Spanish-speaking residents of the Southwest says: "It grieves us to see that more and more of our Mexicans are joining the vast number of those who have given up all religion, who have become indifferent, and who are thus becoming an easy prey for communistic and socialistic teachings."

Moreover, His Excellency Archbishop Robert E. Lucey, D.D., of San Antonio, succinctly and categorically states the case for Spanish when he says: "It would be stupid as well as criminal to neglect the religious care of these gentle and charming children of God. But to win them and hold them, we must speak their language."

Bearing these facts in mind,

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then, it is with joy that we welcome the recent publication in Spanish of *Nuestras Oraciones Catolicas*, a 56-page booklet written by Father Joseph Strugnell, priest of the Archdiocese of New York and Honorary Canon of the Shrine Basilica of Our Lady of Guadalupe, Mexico. This excellent booklet, originally written in English and later translated into Spanish, is compiled to teach Spanish-speaking people the fundamental prayers and devotions of the Catholic Faith. It is especially suitable for instructing children, as the large-size print employed therein makes it very easy to read; and the graphic, colored illustrations serve both to maintain interest in and to promote a better understanding of the prayer or doctrine being explained.

Many of the prayers and ejaculations are taken from the *Raccolta* and list the indulgences attached to the recitation of each of these acts of devotion. Moreover, additional references to the Bible and the Catechism of the Confraternity of Christian Doctrine assist in comprehending the source and explanation of the particular prayer or doctrine being presented. Certainly, anyone now laboring with the Spanish-speaking or anyone who may in the future be in contact with Spanish-speaking people, will surely find, as Archbishop Miguel Dario Miranda, Primate of Mexico, indicates — this booklet, *Nuestras Oraciones Catolicas*, to be a blessing and a benefit for souls. — William Armstrong, S.J., Seattle University.

The Assent of Faith

by Henry Bars

tr. by Ronald Halstead

Helicon Baltimore
1960, pp. 215, \$4.00

IN a small but stimulating book, Fr. Bars presents a subsurface examination of the heterogeneous possibilities inherent in the believer's act of faith. Fr. Bars' four divisions: "Belief and Unbelief; Eternity Begun; Death Begun; Faith and Logos," indicate an original exploration of the tension between temporal and eternal in the act of faith.

While the style, at least in the English translation, tends to be pedestrian, scattered through the pages are piquant observations refreshingly independent of academic fashion. For example: "Only rarely does the role of apologetic play the preparatory part which abstract analyses assign to it." (25) "For are we not all converts, and is not our faith a continuous conversion from 'incredulity'?" (27) "Revelation, which alone can fully determine faith in its character of knowledge, is not principally a language of scholars but a language of men, and it is in the language of men that faith also responds to revelation." (160)

"Hope is just beginning to dawn that a more humble reason might at least recognize the irrational as an empire over which it has no jurisdiction, but with which it can and must hold diplomatic relations."

(180) "Generally speaking today, if we pass abruptly from the language of Scripture to that of the schools or the pulpit, it is as if we had been transported from the

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open sea to the municipal bathing pool." (210)

Similarities to Guardini's *Vom Leben des Glaubens*, both in structure and treatment, and to Karl Rahner's concept of mystery as being for man, may well indicate a widespread concern for the act of faith in its concrete manifestations as well as in its presentation to intelligence. One might also discern a tendency now gaining countenance and acceptance in school and church to emphasize the person of Christ as the great sign of faith. While in no way diminishing the importance of pre-faith attitudes and knowledge of signs that may precede belief — the traditional pack-horse of apologetics — the author is clearly touched by the altered apologetic mood emphasizing that Christ "has united all these signs together in his human nature." (128) Such a trend seems dominant in the New Testament itself and may well be introduced among the more interesting and provocative milestones in scrutinizing revelation, both at the desk and in the pulpit.

Since investigation of the act of faith is traditionally difficult and perpetually heir to new insights, in *The Assent of Faith* the priest can find stimulating matter for reflection and transmission.

Page 24, footnote 1, line 6 would, at least to this reviewer, make better sense were the word "intellect" substituted in the phrase "it is the will alone which believes." — P. Joseph Cahill, S.J., West Baden College, West Baden Springs, Ind.

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The Kleist-Lilly Translation

AFTER reading Msgr. Newton's article "The New English Bible" in the May issue of *THE PRIEST*, I wonder how he could have overlooked the excellent translation of the New Testament made in the U.S. by Fr. James A. Kleist, S.J. and Fr. Joseph L. Lilly, C.M. (Bruce, Milwaukee, 1956). It is a translation from the original Greek, rendered into modern American English.

Among the many merits of this translation: Where more than one interpretation is possible, alternate translations are given in footnotes. Other footnotes contain much useful explanatory material. Like the New English Bible, there is an attempt to arrive at a precise English rendering, but without going so far as the NEB; for Kleist-Lilly, a denarius is still a denarius — and the footnote covers the American equivalent.

A sample: in Mt. 6: 24, Fr. Kleist uses "money" instead of "Mammon" — and then adds a footnote: "literally, *Mammon*, a Phoenician word meaning 'the god of riches,' much as we speak of 'the almighty dollar'."

For those who found Msgr. Newton's article stimulating, may I suggest that they take a look at the Kleist-Lilly translation.

Sincerely in Christ,

Frank R. Wolfram, S.D.B.
Benediktbeuren
Germany

Forced Circulation

IN response to "What Would You Tell Him?," this is not a direct answer but may throw some light on the question.

In our diocese, all the Catholics *must* take the diocesan paper. The parish must pay for it, and then try to collect from the individual parishioners. It amounts to an assessment, for I doubt if 50% of the people pay for their subscriptions. The pastors resent this. The parishioners resent the paper (which leaves a great deal to be desired) being "shoved down their throats." I am convinced that the resentment and bitterness of the people at this forced feeding, is too high a price to pay for the good the paper might accomplish. I have letters from angry parishioners to substantiate this statement.

Because the paper is "good for them" does not warrant in justice forcing them to take it.

Sincerely yours,
Parochus

THE gentleman who has been unnerved has a point which is common I rather think among those who are served by a diocesan paper. For instance, just two days after the receipt of the last issue of *THE PRIEST*, one of our parishioners came into the rectory to protest the anti-labor stand of our diocesan paper. He got exactly the same brushoff after writing

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the paper and visiting the rectory as your correspondent got.

If we subscribe to the view that every diocesan paper is a house organ for the bishop of the diocese, we can see readily how the views of the paper represent his views and his views only. Every group or organization has some sort of "house organ" which promotes the particular aim of that organization i.e. *Columbia*, *Maria Legionis*, the various publications of the religious orders, etc. Most of these magazines or papers deal with the public relations of these organizations and attempt to draw its supporters close to the publishing organization. The individual members, although they may not like all the views of the organization, still receive the paper.

It would be a nice thing to have the opposing view carried in a diocesan paper, but under the circumstances of publication it represents the views of the bishop only. In cases where there is an opposite and Catholic view which is possibly even more widespread and acceptable to Catholics than the one which is promoted by a particular paper, the only recourse is to have some other publications of different kinds for his own reading.

The primary purpose of the paper then is not the diffusion of news, for few if any diocesan papers do that. The idea is a public relations and organization supporting role. There are few papers which will not cancel a subscription if there is a loud enough howl put forth by an individual. Also by writing the paper and telling his point of view the individ-

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ual might (minor miracle) change the paper's point of view.

Beautiful rationalization, isn't it?

Sincerely yours,
Name Withheld

Priest's Tribute To His Mother

MAY God be blessed for the gift of a good and saintly mother! For 18 of the 20 years since ordination my mother has walked by my side — to uplift, to encourage and inspire. Frequently, without even a word spoken, sagging spirits and a wavering heart were uplifted — just by her being there. A good mother is a tower of strength in the life of her priest-son. As Mary did centuries ago, a priest's mother accompanies her son with her prayers and understanding "every step of the way."

Today, as I stand at my mother's grave, my first prayer is one of gratitude to God for the example of my mother. May God's grace grant me perseverance in my chosen state — to be worthy of such a mother. Every priest on earth can certainly appropriate Lincoln's beautiful thought: "All that I am and all that I hope to be, I owe to my angel mother."

Name withheld
Nebraska

'Four Days of Silence'

THE article in the April issue, "Four Days of Silence," by Fr. Walter Weiss, brought to the attention of priests throughout the

nation the facilities for clergy retreats here at Our Lady's Retreat House, Warrenton, Missouri. We have had several inquiries as a result of the article, and we would like to extend a personal invitation in your columns to priests who might want the more intensive type of retreat.

One important factor in the achievement of a retreat of strict silence was overlooked by Fr. Weiss. This is the desire on the part of the priests for this type of retreat. Were it not for the fact that the 600 priests who each year have made retreats here at Our Lady's were convinced of the value of silence on retreat, we could not have had the success that has been ours.

We schedule 20 retreats a year. Several of these are fully subscribed for, but we have space on the others. A 3-penny post card requesting information will be appreciated.

With every best wish, and my sincere personal regards, I am,

Very truly yours,
Conleth Overman, C.P.
Retreat Director

Concerning Bible 'Novelties'

THIS is to let you know that I consider "Smut Peddlers, II," "Catholics and Civil Liberties," and "God or Man in Birth Control" as tops. They were all in your April issue.

As to the dispute on Bible novelties in connection with Matthew 1 & 2 and Luke 1 & 2: I think it is the popularizers rather than the genuine Catholic experts who are to blame insofar as certain liberal ideas have occasionally been ex-

Correspondence

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pressed in high schools and colleges. I don't see any valid reason to bring in Galileo, since it is far from proved that his troubles stemmed only from his insistence on the heliocentric theory as a well established scientific fact, though it was merely a theory at the time and not a new one at that, since Nicholas of Cusa (a Cardinal) had held it long before Galileo.

Our present trouble with Scripture problems is an old one: not enough teachers and students reading and pondering the Word of God as the Word of God and too much emphasis on secondary things.

The experts' research in trying to find the writers' meaning is of course not limited to literary

forms — although these may be quite enlightening if used moderately and with reverence. The basic purpose should be practical; also, preachers should be quite slow about broadcasting novel ideas.

With Fr. Siegman, we believe that ecclesiastical reviews and monthlies should report on and summarize the genuine findings of experts, and if need be take to task the popularizers who go beyond the prudent conclusions of the experts — and we hope that the experts are not blamed for the over-enthusiasm of popular writers.

Albert F. Kaiser, C.P.P.S.
San Pierre, Indiana

Brother Juniper Again

THE defense of Brother Juniper by Father Cronan Kelly in your May issue rings true, but it

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would seem that he and I agree in regard to the issue at point.

"The cartooned Brother Juniper may not have a very pretentious message," says Father Cronan, "but he makes the delivery."

That that message is not "pretentious" or, expressed more bluntly rather futile, is the point I was trying to make. The question then is whether or not a great opportunity is being missed when "delivery" of a worthwhile message might be possible and instead the readers are getting stones for bread and the cause of the Faith certainly is not being advanced.

An Order Priest

To Clean a Censer . . .

ALTHOUGH the *cura animarum* and the cleaning of censers is not too closely related, often in small parishes the pastor must know both. And to him who would avoid the snare encountered by Fr. T. Zittko of Reelsville, Indiana, as reported in a recent issue, a "one-horse" pastor suggests:

A bath of six hours in strong ammonia water (USP 28%), followed by a brisk scrubbing in hot soapy water. After washing and drying, short bursts of clear lacquer (from a pressurized can) will give a durable finish.

For amateurs, a suggestion: pliers and a screwdriver will reduce a complicated piece of brassware to its elemental parts. And while this technique is so simple that even an STD provided with rubber gloves can achieve professional results, it is ideal work for janitors in their warm boiler rooms.

Ruricolus
Kansas

Newsstand Obscenity

IN reference to Father Zehler's letter (THE PRIEST, May '61) about the practice of a distributor forcing a newsstand dealer to take the trash with the good magazines, or else get nothing, his first step should be to check with a lawyer to find out if the practice is illegal in the State of Pennsylvania. It is my impression that most states have laws against such "package deals." If Pennsylvania has such a law, the police should be notified. Incidentally, there should be no need to prove that the magazines in question are obscene; it is a matter of a dealer's right to sell what he wants.

If the local situation is such that Father does not think the problem can be solved that easily, other steps can be taken. The Citizens for Decent Literature, 3701 Carew Tower, Cincinnati 2, Ohio, will be happy to offer suggestions.

Perhaps it would be helpful to others to know what course we followed here to overcome the problem of objectionable literature. When we found that the dealers were in favor of cleaning up their own newsstands, but wanted public support and help in determining what was good and what was "trash," we sent CYO members (they can do more than dance when given a chance) to the local service clubs asking for two members from each club to serve on a board that would be set up to review the magazines that are found in our town. (Panel discussion type of presentation at the service clubs' meetings seemed to work best.) Several months ago the board was set up and the members are in the process of reviewing the magazines now, preparatory

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to issuing a list of objectionable magazines, which should be ready in the next couple of months.

As a stopgap measure, Father Zehler can suggest to his parishioner that she simply take the worst magazines and put them under the counter, then return them as unsold at the next delivery time.

In Christ,

Richard Beaumont
Sacred Heart Rectory
Texarkana, Texas

Toward a Vernacular Breviary

ARCHBISHOP Sinnott's letter was most interesting and encouraging.

The only possible way, I feel, for us to get the Breviary in the vernacular is for the bishops to petition the Holy See for this privilege. I wonder if the bishops realize how strongly in favor of the vernacular Breviary the great majority of priests are.

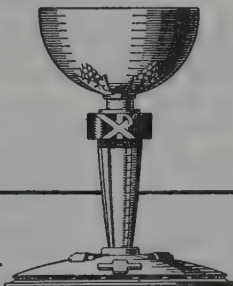
Is this a pipe-dream, or would it be possible for THE PRIEST to circulate a petition among the priests? Would it be worth while to try some kind of survey? You have access to more priests than anyone else.

In Christo,

Non-Latinus

The Diocesan Workhorses

THIS matter has interested me for a long time even back to my seminary days. Now I am 30



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years ordained. When I was a student I held an elective office one year and the following year I was appointed to another post. When this happened I expressed a desire not to be elected to the next office in line after I held the previous office because I figured one was enough. There were to my way of thinking enough capable and worthy men who could be elected and pass me by.

By way of the grapevine I heard of some very acute criticism of what I did on the part of students and some of the faculty. This puzzled me very much. Personally I fail to understand this. Why should I be asked to hold two positions and do two jobs when there were 20 or 30 men in my own class that could fulfill one of them?

Since my ordination I have noticed many times priests doing exactly the same thing, doing assignments and carrying on work of two or even three men when such work could, again in my humble opinion, be split up and carried out just as well and maybe even better. Right now I have only one assignment and I am satisfied. But I know of men who are confessors to three or more convents or are asked to carry out details of more than one job when there are many just as capable men to which they could be assigned.

What do others think of this?

Sincerely in Christ,
Parochus

Preservation Of Altar Wines

A word of advice to priests concerning the preservation

of Altar Wines should prove helpful. Wine is more delicate than most of us might think. If it is to be kept in good condition several precautions must be taken. The most important one is to keep the wine at a temperature between 40 degrees and 60 degrees F. If a wine is not cold stable, freezing temperatures will cause tartrate crystals to form and deposit. Although this really does not affect the wine, yet the sight of such deposits in a bottle could cause one to think that the wine has become impaired, or at least less desirable for use in the Holy Sacrifice. On the other hand, if the wine is kept for any length of time at a very warm temperature, it will darken in color and acquire a disagreeable taste. The application of heat to a dry, white wine will produce a "baking" effect and render the taste similar to Sherry (which derives its peculiar flavor precisely from heat treatment). Wine affected by heat will tend to become cloudy.

Corked bottles of wine should be kept up-side-down or on their sides so that the cork will remain moist. Otherwise, the cork will dry out and air will gradually seep into the bottle causing oxidation, eventually turning the wine into vinegar. Dry wines especially must be kept tightly sealed. Each time the cap or cork is removed some air enters the bottle and oxidation begins its work. For this reason fifth-size bottles are preferable to gallon jugs if the wine one uses is DRY (12% alcohol content).

A wine is at its best the moment the cap or cork is removed for the first time. It should not surprise us when flavor diminishes and an off-taste becomes notice-

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Correspondence

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able if the bottle has been opened some eight or ten times, and perhaps the remnants of wine cruets poured back into the bottle.

Ralph J. Deward, S.J.
Los Gatos, Calif.

Papal Honors To the Laity

A CERTAIN excellent member of the laity in my parish spoke to me rather critically in regard to someone who was named one of the papal knights such as Knight of Malta. That said party was a good Catholic he readily admitted but went on to say that said designated knight was more or less of a faker who did little of interest along Catholic Action lines in his own home parish.

Personally I have never had a parishioner so designated but the remarks I heard caused me to wonder whether or not a pastor is consulted by the authorities that be before any such knight is created. Or, on the other hand, is it ever possible for a pastor to suggest some outstanding Catholic who is an excellent worker as well as a great benefactor for such honors?

It seems to me the more I think about it that a pastor should at least be consulted before one is made even though he would not normally be in a position to suggest. He is actually on the scene and certainly knows his people better than one from afar.

Sincerely in Christ,
Parochus

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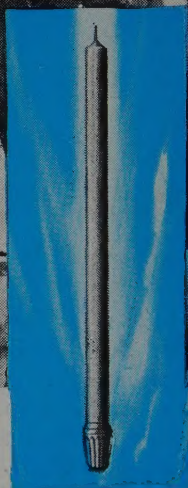
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